



"LOOKING UNTO JESUS THE AUTHOR AND FINISHER OF OUR FAITH."

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CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice.
4. Christian character, or vital piety the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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FACTS AND FIGURES.

During the year 1889 the United States produced 752,967,950 gallons of beer. Is it not time to give the alarm?

The Synod of North Carolina, with a membership of 39,000, contributed last year to the cause of foreign missions the sum of \$21,669, and next it proposes to raise \$30,000. It is also expected that this Synod will raise \$35,000 for evangelistic work in North Carolina, as well as make a contribution of some proportions to the General Assembly's Home Mission work in the South.

†††

The immigration rules maintain the saloon, converts the Sabbath into a holiday, supports the mass of social evils, and pays no regard to the pleas or arguments advanced at assemblies of philanthropic citizens. The work to be done now is to reach the immigration and convince it of the folly of its practices and the loss incurred by them. That immigration to-day does not care what Americans think, in fact, in not a few localities, seems to take pleasure in overruling the wishes and endeavors of Americans.—*Christian Intelligencer*.

†††

We have reached in the United States what will be known in history as an epoch of municipal and industrial development, the parallel of which cannot be found in the history of any nation, ancient or modern. We have added in ten years 7,000,000 to the population of our towns and cities. The urban population has suddenly leaped from 22½ in 1880 to nearly 30 per cent. of the aggregate population in 1890, and cities of 8,000 population and upward have doubled in number in twenty years.—*SUPERINTENDENT OF CENSUS*.

†††

The preacher is, in one sense, the Alpha and Omega of Church success or failure. The beginning and end of the matter, as a rule, is with him. The *Recorder* sees this and thus declares itself: "A preacher may be feeble, commonplace, twangy, unnatural, perfunctory, a twaddling dribbler-out of ten times repeated nothingnesses. Let that man go down to the feet of God, and there think it all out—think of men, women, boys, girls, drifting hopelessly onward

to an awful eternity. Let that man, no one knowing what he is doing—cry out: 'O God help me! Show me thy truth! Fill me with thy love' And then let him get up like a man and buckle to, and read and think and get out into an inspiring library of human lives, until he is filled, possessed, shaken, fired with the subject God shall give him. He may talk on Sunday atrocious English, and may not be able to muster a single clever sentence. But he will preach, and preach a downright good sermon, at least if the goodness of a sermon is to be measured by the good it does."

†††

A discovery interesting to every reader of Horace has lately been made public. It is the long contemplated account of the old Roman Centennial, for which Horace wrote his "Carmen Saeculare." On September of last year, while excavating for a sewer on the bank of the River Tiber, a number of fragments were found of an old column, covered with minute inscriptions. These were carefully gathered and put together and have just been published by Prof. Mommsen. The inscription makes a column ten feet high and nearly four feet wide, and contains 168 lines of minute writing. It gives with extreme fullness the whole story of the preparation for and celebration of these Secular Games. The decree of the Senate is given inviting Augustus to take the lead in the celebration; then the letter of Augustus containing a full program; then an account is given of the meeting of the committee of promotion, with such names as Augustus himself, M. Vipsanius Agrippa, the Consuls Emilius Lepidus, Asiaticus Gallus, Laelius Balbus and so on. Various decrees of the Senate relating to it are given, one of which permits old bachelors and old maids to attend, whom a previous decree had forbidden the privileges of public entertainments. It is provided that an official report should be engraved on two pillars, one of bronze and one of marble, from the latter of which the inscription has just been recovered.

But we cannot give all the other details, including the account of the ceremonies by day and by night, the one hundred and ten matrons who took part in the procession, and the seventeen girls who were enlisted to sing the song composed expressly by Horace, "*Carmen composuit Q. Horatius Flaccus*," so the report says in line 149. The ode was sung twice, once on the way from Apollo's Temple to the Capitol, and once on the way back. Augustus attended every ceremony and personally performed the immolation of the victims, while his friend Agrippa was only able to appear in the daytime and aid Augustus in the slaying of the sacrifices. After three days' religious ceremonies were scenic plays and "Latin Secular Games," then Greek plays and hippodrome races and hunting of wild beasts in the circus, the whole festivities continuing twelve days, during which ladies were not allowed to wear mourning. It is all a delightful bit of Latin archeology.

Notice.

Any person having a copy of the SUN of Nov. 12 will confer a favor by sending it to this office. We want five more. Our thanks are due Dr. D. H. Albright and Mrs. I. A. Lake for copies already sent.

—Do not consider that we are out of the road because the road seems to be longer than it might have been.—*Joseph Parker*.

—Longing desire prayeth always, though the tongue be silent. If thou art ever longing, thou art ever praying. When sleepeth prayer? When desire grows cold.—*Augustine*.

—Our Sundays should be like hills in a journey, mounting which now and then, we get enlarged views, and are lifted to a wider range, on which we catch the divine sunrise, and whence we move on afresh, purer and braver for the kiss of the hem of the garment of God.—*Gov. Long*.

State Library

Conscientious Excuses.

[Delivered by REV. G. W. MORROW before the Vermont State Christian Endeavor service at Brattleboro, October 28, 1891.]

When our worthy president assigned me this subject, I first thought I could not see much need of the development of it, but when the president suggested that perhaps a little quickening of our consciences would be in order I said "yes, that is so and I'll make the attempt." I am aware of the fact that in taking up the subject and discussing it, I am in danger of putting into the mouth of some, argument which heretofore has never been suggested to men's minds; but I shall content myself with the hope that at this our State convention, there is assembled the cream of our societies, and the stronger characters in our work, and that they will be of that mental and moral calibre, that they will not hear, that they may abuse, but that they may use, to the promotion of the cause that is so dear to all true Christian Endeavorers. The cause of Christ is too dear to be put into any secondary place with any of the affairs of this life. Hence there are few things that should separate us from our attendance at the services held by the society for the promotion of its work and because the advancements of the cause of Christ.

We pledge ourselves as we become active members of the society of Christian Endeavor, to *attend the prayer meeting* of the society each week, and *take some part, aside from singing* in the services, unless prevented by some reason which we can conscientiously give, as an excuse, to our Master, Jesus Christ. I shall deal exclusively with the active members, I think, in this matter, hoping that when the active members shall do their whole duty there will be a corresponding fulfillment of duty on the part of the associate members.

You will observe then that there are, in our pledge two things that we conscientiously agree to do, namely: To *attend every meeting* of the society and to *take some part aside from singing*. These things you have agreed to do. You were appealed to in behalf of the Christian Endeavor work, and this matter fully presented to your mind and you said: That's only reasonable. Its only what is needed as a bond of association; there's only enough of that simply to set apart our duties that ought to be performed anyhow;" and your heart responded: I will be one willingly to pledge myself to do all that, for it is only my Christian duty, and it will add to the permanency of the work to be banded together; and at least may be upheld in the time of trial just by that fact

that they have pledged themselves, and will not break their pledge. Your signature to the constitution has been the record of your pledge and it stands today against you.

It does seem, however, to me that the pledges "to attend the services," "have some part in the meeting," "read the Bible every day," and "pray every day," are as superfluous as it would be to pledge ourselves to eat our breakfast every morning and take our sleep every night; we could not live without eating and sleeping, neither can we live strong spiritually without Bible reading, attendance upon the means of grace, and prayer. But regardless of this we need this pledge and I am in favor of it with all its binding force, the "cast-iron pledge" as it has been called, and I think that what we lose in quantity by the strong pledge we gain in quality; and better a *few* with the true conviction of duty and obligation, than the *many* with half-and-half work for Christ.

First then as to our *attendance*—What excuse can we conscientiously give to our Master for lack of attendance at the meeting? Our Endeavorer gives us an excuse that he had too much to do and couldn't get there by seven o'clock, and consequently didn't come because he would "not go to the meeting late."

Now I am willing to put myself on record today as saying that I believe that if this same brother was ten minutes late to the dinner table, he'd not offer an excuse saying, "I believe I'll not come to dinner for I'm late," but on the contrary would come, tho' late, and begin the attack on that dinner with a masterly effort that would give the impression that if his masticating powers held out he would devour victuals and dishes, and might not despair of attacking the table itself. Now while it is well "better never late," it is likewise well "better late than never." A sister comes with the old thread-bare excuse, "I didn't think there would be anybody there, scarcely, and so thought I wouldn't go." Now our pledge says "go unless something detains us that we can conscientiously present as an excuse to God." Now can you conscientiously present that excuse to God? My sister, hadn't you better be a little more conscientious in this matter and not try to palm off your old dry bones upon God for pure, fresh meat? Besides when ought you to put forth a greater effort than when there are but few in attendance? 'Tis then the responsibility falls most heavily upon *you*. When there were but two to hold up the hands of Moses that the Amalekites might be overcome how necessary that each of them *act*! When there was but *one* Lincoln to save the country, when

the perilous war was upon us, how necessary that he be faithful!—you *ditto*.

Another ventures to give as an excuse for non-attendance—he "had a friend visiting him and could not come." Yes, Christ anticipated this excuse when he put into the mouth of that man invited to the feast the words, "I have married a wife and therefore I cannot come." I have always thought *that* marriage certainly resulted in a divorce because that husband didn't take his wife to just such places as that feast promised to be; especially if she loved to be on the "go" as does the average American woman today. Friends visiting at your house is no excuse that you can conscientiously present to God—for then you have the double responsibility of saving yourself and taking your friends where they too may hear of Christ and his salvation. If your friend is a Christian he will delight to go to a rousing Christian Endeavor meeting. If he is neither a Christian nor religiously inclined, then is the more need of his being brought under the rich and wholesome influence of the society that he may become "rich toward God." He will at least, if a friend of any value to you, respect you the more for being true to your religious convictions, and will either accompany you or excuse your absence and allow you to attend your service.

Still another says she "was too tired," she "could not come." This might perhaps be an excuse that might be conscientiously given but only in extreme cases. Experience has taught that there is nothing more restful to the body and quieting to the nerves than an hour of strong spiritual activity. The Christian religion is to be commended as possessing indeed that property, and Christ well said, "Come unto me all ye that labor and are heavy laden and I will give you *rest*."

Yet again the excuse is given, "the meetings are too dry and uninteresting, I don't want to go." By your own words you stand condemned. It is your part to see that the meetings are not dry and uninteresting; and if so make them rich and interesting. You have been leaving the work for somebody else that ought to have been done by yourself, and you better arise and go forward. You pledged yourself to help the cause.

Another says: "It was my turn to lead and I hadn't my lesson." You, my brother, have certainly gotten out of the frying pan into the fire. You're adding one sin to another. Can you because of your neglect to prepare yourself to lead the service hide behind that and excuse yourself from another duty? Certainly not, but like a man you ought to have

gone and done the best you could and promised God never to have been so negligent again.

A sister is in school and at night has her "lessons to get," and so can't go. Now if this sister was very conscientious she certainly could get at her lessons a little earlier, and, after the meeting, work at them a little later and so nicely spare the hour for the Christian Endeavor service. Precious time is lost and then it must be made up at the expense of the Endeavor service. If an entertainment is to be given in town this same person could finish lessons in due season.

Now certainly the Christian Endeavorer who advances any of the foregoing excuses, does need a little quickening of his conscience and certainly has a miserable time seeking to excuse himself from what he has pledged himself to do. There are excuses that might be conscientiously given, among which are—doing the Lord's work elsewhere, sickness on the part of the Endeavorer, or sickness or death of some member of the family, husband staying at home with the children that the wife may go, or *vice versa*, pastor preparing evening sermon to follow the Christian Endeavor service, and perhaps some others. But let us remember that we are pledged in the Master's name to do the Master's work unless excused at the Master's will.

But a word more as to our neglecting to take part when present at the service. One brother "didn't feel like it." He should not have consulted his feelings, it was his *duty* and he was pledged to the performance of it, Mary didn't feel like it" when it was her duty to ask the teacher's forgiveness and be a good girl but she had to do it or suffer the consequences. Wait not for feeling when you should consult duty.

Another had "nothing to say." Is it possible that is true? nothing to say for Christ after all his sacrifice for you. You ought to blush for shame that you have entertained this excuse. One was "not acquainted with the subject and could add nothing to what had been said." Then you should have repeated something that had been said before. If you could add nothing to the development of the subject, you should at least have recorded your testimony on the side of Christ. No opportunity." Not that, you allowed your opportunity to go by unimproved. "Didn't like the leader." is no excuse that God will accept. The question is not, do you like the leader, but do you love Christ? Besides you profess to love Jesus and should live above all such earthly things as "not liking a brother a sister, Forgive as you hope to be forgiven."

"Was waiting for Arthur, and when Arthur didn't speak I had no part." I want to urge you, let neither Arthur nor Jane, Frank nor Mary stand between you and the Master's work—yea let nothing stand for a moment between you and Christ. Whatever is between you and the Master remove at once. It is an old illustration but worthy of one more repetition. It is that of a Spanish artist who threw all the enthusiasm and inspiration of which he was capable into a picture of the Lord's Supper. He drew the face of Christ with as much dignity and purity as his art could command; on the table in the foreground he put the sacramental cups, the tracings upon which were exceedingly beautiful. His picture being completed his friends came to visit his studio and all his pictures. Their first exclamation was "See! those beautiful cups," "Cups before Christ" thought the artist. He saw his mistake and with one sweep of the brush he erased them from the canvass.

Allow nothing, dear Christian Endeavorer, to come between you and Christ to whom you have pledged your service! Blessings follow in the wake of obedience.

West Randolph, Vt.

Lesson X.—Christ Crucified.

BY PROF. HERBERT SCHOLZ, A. B.

GOLDEN TEXT: "For Christ also has once suffered for sins." I. Peter 3:18

This lesson marks the great turning point in history. For ages previous to the crucifixion, the prophets had been turning the eyes of Israel to the accomplishments of the dastardly, hellish deed which was so great a departure from justice as to cause even the sun which illumines the world to hide its face and refuse to behold the human perpetration of such a crime. For ages people had looked forward with the inspiration of hope to the time when a redeemer should be sent them to deliver from bondage and poverty.

The voices of prophecy were mingled with mystery and none understood them thoroughly. Temporal freedom, temporal riches, temporal power, were all that the common mind could understand, and thus the rejection of Christ when he came. Even His twelve apostles Christ's chosen companions in his ministry, the ones who were his confidential friends, supporters and admirers, did not understand fully his mission on earth until after the crucifixion. From the fall of man to this time, the world groped in uncertain darkness, and the darkness continued to increase until it culminated in the blending of natural and spiritual dark-

ness on the cross. Then, when the sun of the heavens gradually came out from under the gloomy clouds and looked down at last on a crucified Redeemer, a glorious spiritual light also rose from the cross of Calvary to blend its rays in the grand illumination, and to lighten up the hearts of all who might open to receive it. The darkness of the world was at its height when Christ died, but this was simply a token of the on-coming day which has burst so beautifully upon us.

Every human heart capable of sorrow or sympathy feels itself stirred to its utmost depths upon reading the lesson under consideration. The physical condition of Christ after having suffered from the scourging of the flesh, the pricking of the thorns, the mental anguish, must make the strongest, the stoutest of heart, and the most enduring of fatigue, shudder at its weariness and disability. And then to see him borne down under a heavy beam, faint, hungry, emaciated, the marks of Gethsemane's bloody sweat still streaking his cheeks, is enough to make us recoil in horror at the thought of such a scene. We can make some allowance for the Indian who ties his victim to the stake and puts him to death by slow fire and occasional slice of flesh from the body. But what can we say of men, who claimed to worship a true and living God, putting to death by slow torture on the cross a good man? It will indeed be more tolerable in the day of judgment for the Indian than for these.

The attempt of Pilate to justify himself in delivering up Jesus by the inscription which he placed upon the cross, shows to what extreme men will go to justify their own acts: "Jesus of Nazareth, the King of the Jews," was the plea which Pilate presented. It savored of treason against Caesar thought Pilate, and will justify me in the eyes of all men. Poor fool! his conscience was striking him sorely. And yet how many of us to-day are Pilates.

The grandest part of the whole scene is that in which Christ commends his mother to his beloved disciple. Suspended between heaven and earth, racked from the crown of his head to the soul of his foot with pain, the burden of the whole world upon him, he turns away his thoughts from self, and with a filial love surpassing all other ever recorded, he provides for his mother's welfare. No pen can portray the beauty and grandeur of this last kindness shown to mortals before his death.

God in human flesh was the pledge of the indwelling of the Holy Ghost. As God dwelt in the human person of Jesus, so doth the Spirit abide in our humanity.—*Spurgeon.*

Approaching Death, And Other Shore Voices.

REV. J. P. WATSON, D. D., IN HERALD OF GOSPEL LIBERTY.

The shadow of death silently and steadily approaches the bedside of our loved ones. We often see the shadow at a distance, and distinctly mark the steps of his advance. Its very face carries a warning to us, speaking in profoundly impressive tones. We know of none whose heart is moved with love and whose spirit breathes the breath of sweet devotion, that does not yield to its warning signals.

Strangely, death appears to seek to arm its victim and his friend against himself. He summons to the bedside of the struggling one, the hand and heart of professional skill, as though he loved to match his hand against most perfect strength. And how assiduously the physician seeks to bar his approach along all avenues. How carefully he watches all the symptoms to transform them, if possible, into expressions of returning health. And if he fears that the measure of his own skill is inadequate, he summons others in council on the case. But recently, we saw five strong men, with bowed heads and blanched faces, in council over the case of a little maid. Not merely the voices of entreaty from human hearts, though aching with the pangs of despair, brought them together, but the face of the overshadowing foe, whose coming was to blight life into death—he summons the host as if in fact to mock their weakness by the mightier expression of his own strength.

And by his warning, death summons help from heaven. As though he disdained to battle puny man alone, he courts the presence of the mighty God. Almost as surely as he touches the heart strings to open the gateway into the citadel of life, does he part the lips in vocal or silent appeals to God. From what chamber of death goes not up the fervent appeals of faith to the Divine ear? Who prays not for his loved ones when he fears that without God's special aid they must go forth into the life beyond? Unbelief is dumb in the presence of death, or its lips of speech part in pleading tones of prayer.

But death in its approach does more. It opens the crystal tear fountains. Never are cheeks fairer than when bedewed with tears; never are the eyes more angelic than when moistened by the dews exhaled from a broken heart. No matter how low the fountain of one's fears, they overflow when death casts its shadow before. Tears are the richest pearls of hu-

man nature. They are too precious to crown any inferior form of life. Commingling in the chalice of sorrow, they become the most acceptable offering to God—not in that they speak woe, but that they voice the tenderness and sweet fellowship of submission in broken hearts.

Death lifts the heart of man to the higher realm of sympathy. He who is human has tears to shed in the presence of grief. Then he bows the head in pity, extends the hand in tender aid, and breathes the spirit of sympathy from his deepest heart. Sorrow brings the world into a companionship almost as beautiful and sweet as that of kinship. And nothing so dignifies human nature as this expression of sympathy. It is as God in the heart struggling toward a wounded fellow with the open hand of bounteous help. How radiant the face when aglow with sympathy! How beautifully it proclaims the oneness of God's family in the earth, and how surely it speaks of man's immortal destiny and his natural kinship with God! If sorrow only, will bring men into the sacred companionship of sympathy, then he would have a cruel power who would bar sorrow from the world's homes.

Death opens angel gateways towards earth. That they open heavenward toward other worlds, we entertain no doubt. Nor can we doubt that they open earthward, since the blessed Master of the angel host himself came down to a world groaning under its burdens of sorrow. If the Divine heart was touched into such infinite expressions of pity by the sight and plea of sorrow, surely that angelic companionship, whose highest ambition is found in Divine imitation, would yearn to be sent out as ministrants of mercy to the heart of woe.

Indeed, heaven's gates toward earth are ever open—they are never closed, and close within them stand angel messengers with extended pinions, ready and waiting to be sent forth to minister to earth sorrow. And if in no other way they may soothe the sorrow of the broken heart, God may commission them to kiss the weary life away from palsied lips and bear the spirit homeward to the Father's bosom. Heaven has an interest in earthly sorrow, deeper and grander than man can express, and the barriers of ten thousand Pyrenees could not bar angelic approach to the heart burdened with dying grief.

Nor does death in its approach fail to open windows into heaven. Some may not see the open gateways worldward, but he of little faith can see the open windows heavenward. It is so easy to believe in the upward

flight of the freed spirit, and it is so natural to follow that flight homeward, as did the apostles from Olivet their returning Lord. A look into heaven from the bedside of death, half reconciles to the going forth of the idols of our own hearts. In deepest love for them we would not keep them back from their native joys.

Oh, what a service does death if he but simply opens windows into heaven! How soothing the vision to the heart of sorrow! How beautifully blend earth and heaven under such a sky! Earth has no such observatory as the bedside of the dying. Earth has no such telescope for vision heavenward as the tear-dimmed eye, alight with faith, above a heart of sorrow.

And does not death proclaim blissful reunion of departed loved ones? Is it reasonable that the hands should cling to receding forms until they are amid stream, if there be no shore for their feet beyond? or is it consistent, if there be a shore beyond, that our hands should reach out from this shore and that no hands should reach out from this shore and that no hands should reach out from that shore? Does not our undying and intensifying love for our departing friends proclaim in most emphatic terms that they live on and that we are to follow them to their life? No reunion here is possible for broken homes, but the shores lighted with the unquenchable fires of immortality embower in trees of life our Father's house, and into it the family may gather in blissful reunion.

As we stood but recently by an open casket, embracing in downy arms the fairest of jewels, we felt that voices of consolation came back from the thither shore to broken, bleeding hearts. "She is not dead but like angels of God in heaven." was the sweet voice that seemed to float from the lips of Jesus; while apostolic breath wafted the inspiring words, "Those that sleep in Jesus will God bring with him." Instinctively we gazed heavenward, while the departed mother seemed to say in soothing strains, "Clara is with me, enfolding again in my arms of love;" and the darling one only in the flesh casketed before us, seemed to speak with lips we could not see, "It is well with me on this golden shore." Ah, yes, it is well with our loved ones gone just a little before us, and soon, very soon, we will share their companionship again.

Permanence of Our Personality.

One of the weightiest thoughts we are called to reflect upon is the fact that human personality is permanent. The Bible takes this ground without argument, including it in the assertion of man's immortality. The de-

claration "Because I live, ye shall live also," expresses the parity of the believer's life with Christ's, not only in point of continuance, but in point of individuality. And that other word of Christ's, "where their worm dieth not," affirms both the perpetuity of existence and of consciousness in the lost.

We are therefore justified in considering the soul as a spark of the Creator's life, more indestructible than the atom in the physical world; the ultimate element of our being, not to be wasted by time or essentially altered by external conditions, nor shared with another object, nor absorbed by any process into the universe. Apart from revelation this position cannot be established, though it is forcibly sustained. But labored arguments on the subject, and imperfect analogies, are less satisfactory to most of us, perhaps, than are the heart's innate promptings, and strongly do sensibility, instinct, and intuition second revelation in their revolt from the thought of a transference or annihilation of personality as an incredible and unnatural thing. It is as when a friend who has been with us leaves at evening for his home. Our parting words have a special earnestness; we exchange assurances of remembrance and hopes of another meeting; the last good-by is said, the door opens and closes, and he goes out into the night, while an impressive silence pervades the air yet trembling with his tones, vacancy and loneliness the house just filled by his presence. And, though it be the door of death through which he passes, and we receive no answer if we call again to him, our confidence remains unshaken that he himself is on the other side, not mingled with the wandering wind, nor lying in the dust, nor confused with any other life. We likewise, whether we are here or yonder, must be ourselves.

If perchance in the far eternity one should greet us asking, "What is thy name?" the response would be the same as now, the same individualized character would have survived, old memories and experiences still be ours. And as consciousness cannot be escaped from, so none may penetrate to the innermost chamber of our being where it dwells. There sits the monarch I, reigning by an unquestionably divine right, free to make covenant with heaven or hell, and separated by an impassable bound from every other creature. We may long to enter into the personality of one we love, that we may help to suffer for him; but the most perfect sympathy and devotion—David's yearning to die for Absalom, Paul's fervid impulse to be anathema from Christ if thereby his brethren might be saved

—would not enable us to overstep the charmed line, "Neither can they pass to us, that would come from thence." Only the Lord of life has the power to cross the threshold, and he knocks for admittance. Bearing the marks of the price that bought him added ownership in his creatures, he yet waits that they may open to him. Then indeed is there a blessed doubt of our identity when we can say, "I live; yet not I, but Christ liveth in me."

How circumspectly is it advisable to treat the self from which it is impossible to flee, which cannot be exchanged, or hidden, or effaced! It were best to resist the timidity or conventionalism that would make us deny it, to recognize its dignity in holding as distinctive right of place as any Cæsar on the muster-roll of the race, to exercise its prerogatives and responsibilities, to remember that its future state is irreversible.

And what is the end and object of the assertion and development of personality? That it is not to secure our own pleasure or supremacy is clearly taught. We are to live largely for other's happiness and welfare, encountering trials for those we lead, as Jesus went before his disciples to meet the Roman soldiers, while we say after him, "I am he; if therefore ye seek me, let these go their way." And both here and in the world above we are to stand ever in the consecrated spirit of our Lord, and with his words upon our lips, "I come to do thy will, O God."—*S. S. Times.*

The Young Woman of the South.

The fact that so large a proportion of the young women now attending Southern colleges are securing an education not for ornament but for use, not for social culture merely but in preparation for self support, has had the very natural effect of making them more earnest and diligent in the prosecution of their studies. A much larger proportion of college girls comes now from the poorer and middle classes than formerly. Many of the poor girls of the South today are the daughters of educated parents whose property was swept away during the war, their culture surviving the loss of home and property. And what will an educated and refined mother not do, what sacrifices will she not make, in order that her daughter may have the benefits of an education? If poor she will practice the most rigid economy and submit to the severest self denial if thereby her daughter is enabled to enjoy the advantages of an education; and many are the Southern mothers who since the war have done this, and more, to give their children an education. And there are many noble in-

stances in which an elder daughter, having been thus educated through the labor and economy of her parents, has generously requited their loving self-denial in her behalf by going to work herself and helping each of her youngest sisters to obtain the education which their parents were anxious but unable to give them. It is Victor Hugo who has called this "the century of women." It is certainly an age that has witnessed great changes in the life, education, and labor of women everywhere; and these changes have all been in the direction of enlarging the spheres of woman's activities, increasing her liberties, and opening up possibilities to her life hitherto restricted to man. It is a moment limited to no land and to no race. So far as this movement may have any tendency to take woman out of her true place in the home, to give her man's work to do and to develop masculine qualities in her, it finds no sympathy in the South. The Southern woman loves the retirement of home, and shrinks from everything that would tend to bring her into the public gaze. The higher education of woman, which has been so widely discussed of late years, and to encourage and promote which such noble schools for women as Wellesley, Vassar, Smith, and Bryn Mawr have been founded, and so many great male universities in the North and in England thrown open to them, is duly recognized and felt among the young women of the South. This wide-spread aspiration of Southern young women for broader culture finds expression in the eagerness with which they are seeking admission into the best of the higher institutions provided for males, and this not because co-education finds favor in the South,—for it is, perhaps, less encouraged here than in any other part of the United States, though the prejudice against it is weakening somewhat,—but only because there is no higher institutions of learning for woman which provides for them the extensive facilities and broad culture furnished by at least a few institutions for young men. Many feel that the greatest educational need of the South to-day is of an institution that will provide for young women as thorough an education and as broad a culture as is provided for young men at the University of Virginia, the Vanderbilt or the Johns Hopkins—an institution that will not be in competition with any existing female college in the South, but will hold itself above them all by establishing and rigidly maintaining high conditions of entrance as well as of graduation, and whose pride will be the high quality of the work it does, not the number of pupils it enrolls, though numbers would also come in

due course of time. The active, earnest, vigorous young womanhood of the South is demanding such an institution. Surely a demand so just and a need so widely and seriously felt cannot go long unmet. Where is the philanthropist who will bless his own and succeeding generations, and make himself immortal in the good he will do, by giving to the young women of the South a Smith College, or a Wellesley, or a Vassar? Is it possible that a million dollars could be spent in any way where it would accomplish more good than in founding such an institution for the daughters of those noble women of whom we have written?—*Wilbur Fisk Tillet, in the Century Magazine for November.*

Fellowship With Christ.

There is no former and fashioner of character like to the Lord Jesus. There is no mold of beauty and excellence into which the spirit of a man can flow comparable to the mind which was in Christ Jesus. There is no school for the education of man in patience, in truth, in holiness, and in all virtues like unto his disciple band. There is no predominating influence which will make men true and wise and spiritual and faithful like the influence of fellowship with Christ. There is no formative period in which men may be enriched with nobleness and grace of character like hours spent in his presence; those bear the bloom and in time the fruit of Christ-likeness, of whom it can be said: "They are wont to be with Jesus." "Strength and beauty are in his sanctuary."

Fellowship with Christ is the power that makes men Christ-like. Yet this is not a grace to give to some and deny to others, as a sculptor is limited by the shape and veining of the block on which he is working. The two men, St. Peter and St. John, with so much that was different and even opposite in their natures, are yet found bearing the unmistakable lineaments of the Master. In spite of their opposing tendencies, fellowship with Christ has bestowed on each a likeness to Christ. As in the mint, each coin, whether of gold or silver, bears the king's "image and superscription," so may each soul bear the image and superscription of the eternal King. As the artist leaves the impress of his personality upon all his handiwork, whether it be wrought in plaster, clay, or hard, unyielding marble, so upon each nature does the divine Artificer, the great molder and former of character, leave his mark and signature, the likeness of himself.—*Sunday at Home.*

Get Ready for Work.

By a new consecration.
By leaving Grumbler alley.
By broad Christian liberality.
By looking on the bright side.
By rebuilding the family altar.
By forgiving all your enemies.
By speaking well of the parson.
By loyalty to the prayer-meeting.
By planning large revival results.
By parting company with the Devil.

By moving into Thanksgiving street.

By harmonizing churchly differences.

By getting cured of irreligious dyspepsia.

By taking a allopathic dose of sunshine.

By warmly greeting the stranger at church.

By being charitable toward the crooked stick.

By taking a sharp-cut to every field of usefulness.

By keeping your bump of self esteem well poulticed.

By going to church Sunday evening as well as morning.

By planning liberal things for the church benevolences.

By hearty co-operation in all legitimate churchly doings.

By paying in advance a liberal installment of the pastoral stipend.

By showing a warm side to the fine Sunday-school of your church.

By refusing to criticise the pastor in the presence of your family.

By praying and paying in proper proportion and with due regularity.

By making a large allowance for the idiosyncrasies of your brethren.

By calling to see the new minister, and not waiting for him to find you.

By seeing that the parsonage flour barrel contains a few measures of meal.

By being willing to do service in the ranks, if the Church does not see fit to make you a major-general.—*Exchange.*

The Little Ones.

How much God cares for little ones! Christ stretches forth his hands to bless them. He gives his angels charge concerning them, to watch over their needs, and minister to their wants. The younger the child, the more skillful the nurse must be; the weaker the lamb, the more tenderly the shepherd must hear it; and the weaker and feeble the child of God, the more he is of the constant and gracious sympathy of the Saviour, that great Shepherd of Israel. The sheep of the flock may follow the shepherd up the rocky

steeps, the vigorous lambs may frisk and play and gambol along the path, but the feeble, sickly, helpless one finds its refuge in the shepherd's bosom, and is safely borne in his gentle arms.

Let the weak and the weary take courage in the Saviour's love; let the sad and sorrowful rejoice in his affection that faileth not; let the hearts that are sore pressed with sadness beat against the bosom of the great Shepherd; and let his hand wipe away the tears of the sorrowing, for is he not anointed to comfort all that mourn? How soon the day will come when he shall wipe the last lingering tear away! How soon the morning shall dawn when he shall chase away earth's sadness! Then those who have sown in tears shall reap in joy, and those who have gone forth weeping, bearing precious seed, shall return with rejoicing, bringing their sheaves with them.—*H. L. Hastings, Safe Guard.*

To the Doubting Minister.

You say, you have your doubts about this or that. But then there are some things you have no doubt about. Preach what you know; you will find that will take all your time. You have your doubts about eternal punishment; but you do not doubt the hatefulness and the guilt of sin. You believe that without holiness no man shall see the Lord; you believe that no one can enter the kingdom of heaven without repentance and regeneration. Preach *this*. You believe that there is no other name under heaven by which men can be saved but the name of Jesus of Nazareth. Preach *this*.

You have your doubts about the Song of Solomon; but you have no doubt about the Gospels of our Lord and Saviour. Then preach the Gospel. You can find texts enough in the words of our Lord to last you for a long ministry, even though you should continue to the four-score years which are labor and sorrow. Preach what you believe; practise it yourself, and get others to practise it. Thus you will be in a state of mind in which you can discern spiritual things; your judgment of the truth will be much more reliable than a judgment based upon any amount of merely intellectual investigation and German critics.—*National Baptist.*

Costly Prayers.

"I want you to spend fifteen minutes every day praying for Foreign Missions," said the pastor to some young people in his congregation. "But beware how you pray, for I warn you that it is a very costly experiment."

"Costly?" they ask in surprise.

"Ay, costly," he cried. "When Carey began to pray for the conversion of the world, it cost him himself and it cost those who prayed with him very much. Brainard prayed for the dark-skinned savages, and, after two years of blessed work, it cost him his life. Two students in Mr. Moody's summer school began to pray the Lord of the harvest to send forth more servants into his harvest; and lo! it is going to cost our country five thousand young men and women who have, in answer to this prayer, pledged themselves to the work. Be sure it is a dangerous thing to pray in earnest for this work; you will find that you cannot pray and withhold your labor, or pray and withhold your money; nay, that your very life will no longer be your own, when your prayers begin to be answered"—*Selected.*

More of Christ.

Shall we not put more of Christ in our preaching? Is there not too much disposition to confine ourselves to the current topics of the day to the exclusion of the great theme of gospel preaching Christ the power and wisdom of God? Dr. Ryland once requested the great Andrew Fuller to write out a series of monthly letters which would furnish a complete body of divinity. He consented but lived to write only *nine*. In accepting this invitation Fuller wrote, "I wish to begin with the centre of Christianity, the doctrine of the Cross." Would there not be more power in the pulpit and more permanent results from our labors if we observed more closely the rule laid down by Paul, "I am determined to know nothing among you save Jesus Christ and Him crucified?"

It Always Pays.

To be at outs with the devil.
To be frank and above-board.
To preserve your self respect.
To get ready before you begin.
To believe in what you believe.
To snuggle up to sunny people.
To help a fellow when he's down.
To put snap into every undertaking.
To build upon your own foundation.
To distribute secrets somewhat sparingly.
To write nothing you would be unwilling to see in print.
To take an occasional inventory of what you do not know.
To put the best construction upon every thing that people do.
To put off no duty till to-morrow that can possibly be done to-day.—*Epworth Herald.*

Never Too Late to Learn.

Socrates, at an extreme old age learned to play on musical instruments.

Cato at eighty years of age, began to study the Greek language.

Plutarch, when between seventy and eighty, commenced to study Latin.

Boccaccio was thirty years of age when he commenced his studies in light literature; yet he became one of the greatest masters of the Tuscan dialect, Dante and Plutarch being the other two.

Sir Henry Spelman neglected the sciences in his youth, but commenced the study of them when he was between fifty and sixty years of age. After this time he became a most learned antiquary and lawyer.

Dr. Johnson applied himself to the Dutch language but a few days before his death.

Ludovico Monaldeschi, at the great age of one hundred and fifteen, wrote memoirs of his own time.

Ogilby, the translator of Homer and Virgil, was unacquainted with Latin and Greek till he was past fifty.

Franklin did not commence his philosophical researches till he reached his fiftieth year.

Dryden, in his sixty-eighth year, commenced the translation of the *Aeneid*, his most pleasing production.

Hold Fast.

In the spiritual as in the natural world some things are *fixed*. We are not called upon to analyze every day the sun's rays to prove that they are bright. Nobody doubts the sun's existence. So the great truths of the Gospel are firmly established and have passed beyond the limits of doubt. Yet there are some who seem to think that a mist of uncertainty broods over Christianity, which they must be constantly trying to remove. Fierceness of assault does not indicate insecurity in the truths assailed. When the Apostle said, "prove all things," he also said "hold fast that which is good." Just "hold fast," that which you find to be good and do not keep on trying to prove that these things are, but settle them, then let them *stay settled*.—*Central Baptist*.

As an encouragement to our work in foreign missions it may be mentioned that the Samoan Islands contain now a Christian population of *thirty thousand*, while nearly all the families observe family worship. Last year these native Christians not only supported their own work at home, but contributed nearly ten

thousand dollars to the missionary society in London. It is stated that even after a church member dies, the surviving members still contribute for him just as if he were living. They give as a reason for this that they do not wish to see the cause suffer because this member has been removed by death.

We can have some idea of the magnitude of the foreign missionary field if we remember that in China alone we find one half of the heatben world. In the United States there is one preacher for every *thousand* people but in China there is one missionary for every *two millions* of people. And he has not behind him the influence of the Sunday school and an enlightened religious sentiment to encourage him. Surely we need to do as our Saviour directed, "Pray ye to the Lord of the harvest that He send forth laborers into His harvest."—*Central Baptist*.

On Zion's Walls.

Watchman, what of the night?
Watchman, what of the night?—
Isa. xxi. 11.

Lift up your eyes and look on the field; for they are white already, to harvest.—John iv. 35.

Walk about Zion, **** Mark ye well her bulwarks **** that ye may tell it to generations following.—Ps. xlviii. 12, 13.

The Revival at Norfolk.

The special meetings which have been in progress in the city of Norfolk for nearly four weeks closed on the night of November 25, with a crowded house and sixteen at the altar of consecration. The blessed results of the meetings are simply immeasurable, and in marking the results as visible to the eye of man we are glad to report two hundred consecrations, twenty, transferred to others churches in the city, sixty five accessions to church up to date, and a sufficient number who have made known their desires to bring up the number of accessions to eighty. Of this number nineteen professed conversion and united with the church before the coming of Brother Jackson and the remainder since. In addition to this glorious work in and for the church, brother Jackson preached in the People's Tabernacle to an audience of between three and four

thousand, and in the Y. M. C. A. rooms to a very large assembly. In each of these services his sermons were very successful and as a result there were at least fifty public consecrations, thirty at the tabernacle, and twenty at the Y. M. C. A. Brother Jackson has fairly captured the heart of the good people of Norfolk of all denominations, and the Committee in charge of the tabernacle services has made an arrangement with him to come back in April and hold a meeting of ten days in the tabernacle. Our dear brother truly came to us in the fullness of the gospel of Christ and has accomplished a glorious work, and in returning to his home he has taken with him the loving respect of all our people. I expect to join brother Jackson in a meeting on the night of Dec. 7, at Brooklyn and ask the prayers of all for the Divine blessings on the work.

C. J. JONES.

Elon College Notes.

Thursday the 26th, was Thanksgiving, and we tried to observe it appropriately at Elon. School for that day was suspended, and Thanksgiving services were conducted by Dr. Herndon. The doctor gave us a good talk from the 107th Psalm, after which a collection was taken amounting to about six dollars, for foreign missions. Thus we tried to remember the millions of souls in foreign lands who know nothing of the God who has in all times past, bestowed his mercy and his goodness upon man.

After services in the chapel, thanksgiving dinners were served at the different boarding houses, and turkey in abundance was devoured, for who would think of having a thanksgiving dinner without the sacrifice of the king of birds. We think the day was one of pleasure at Elon. And now that the last holiday of this session has past—until Christmas week, we hope our students will make a vigorous attack on review work for their fall examinations. Everything that has been gone over during the term, in the class room should now be carefully reviewed before those dreaded examinations put in their appearance. This not merely prepares the student the better for his examinations, but frequently much more is learned by going over a subject the second time than the first. There are very few minds that can grasp a subject in its fullness by going over it one time. And this is one of the benefits of final examinations—they usually cause students to do some reviewing.

Our Art department, under the supervision of Miss Berta Moring, has been doing efficient work this

session and we are glad to say that some four or five premiums have been awarded our art students at the different fairs this fall. Some of the premiums, too, were given those pupils who never took a lesson before the opening of this term. How will this do for beginners? All thanks and honor to our excellent teacher in this department.

Last Friday p. m. was the time appointed for public speaking by the Freshman class. The list is rather long, so we will not give the names with their subjects as usual. The exercises were very pleasant and the Freshman did themselves, as well as the college, credit. We will give one or two of these essays for publication to the Sun and your readers can judge for themselves as to what are the worth of these productions.

At this writing Dr. Long is unwell, but we hope he will be up in a few days.

Mr. and Mrs. J. T. Moffitt of Asheboro have been spending a few days with Dr. Herndon. They are welcome visitors, and we will be glad to have them call again.

Also Mr. J. W. Jones of Mt. Enery, N. C., who has a daughter in school here, paid us a pleasant visit last week. He expressed himself as pleased with the surroundings here.

Also the new editor of the Sun, Rev. W. G. Clements, was with us a short time Friday night. His face is familiar and ever welcome at Elon.

J. O. ATKINSON.

A "Dollar" from Alabama.

DEAR BRO. BARRETT:—Weeks have passed since I promised to write this letter. I wish to say, first, that this has been the busiest fall of my life, and it seems as if I had no time to do what I am obliged to do. That reminds me of the Irishman who got rich, and his friends wished to know of him how he did it. He replied that he never bought anything that he was "obliged to have."

I have been in bad health all the while, but have filled my appointments promptly. Have been very busy gathering my crop. Will have to move next week to Social Circle, six miles south of here, in order to begin my school the 1st of December. I will have between 75 and 100 students, so you see I will be very busy for at least ten months more. The church at Rock Springs has given me a unanimous call for another year, but I can't see the point on a proposed salary of \$17.50 on subscription. I need every \$17.26 I can get but think it quite short for 12 month work, and therefore I can't accept. Would you? We should not muzzle the mouth of the Ox that treadeth out the corn." And I feel just like

to accept that proposition would be deliberately walking up to the stake and muzzling not only my own mouth but that of my family and the cause also. The poor old oxen composing the Georgia and Alabama Conference, have been muzzled so long until the most of them are too poor to "low", and not able to tread out much corn either. I know a church numbered 50 in 1888, and which paid its pastor \$35; in 1889, 52 members the same church paid \$34; and in 1890, paid \$14 with a membership of 50, and in 1891, that same church had 68 members—numbering 68, has its pastor \$10.25. I believe the church and pastor are both wrong. The church is wrong for not sustaining its pastor better, and the pastor is wrong for serving for such trifles. I cordially invite every member of the church to the reading of the ninth chapter of 1st Cor. from the 1st to 4th verses. That chapter clearly sets forth the duty of churches towards pastors and the remainder of the same chapter is the duty of the pastor.

I preached a sermon last Sunday on the Distinctive Principles of the Christian church, at Hunter's school house, and the 3rd Saturday in December will organize a church at that place.

Please allow a few words about Bro. Klapp's visit to our conference. That Brother preached some fine sermons while here, and delivered some stirring lectures on Missions, the result of which was the conversion of almost our entire Conference to Foreign Missions. We feel very grateful to God for having sent Bro. Klapp to us with his message of love, and of zeal for the salvation of the poor benighted ones. Bro. Klapp has more converts in the Georgia and Alabama conference than any other minister. We are persuaded that a man cannot be a full pledged Christian believer who neglects the mission work. May he live long to present these just claims to a gainsaying world. Bro. Klapp has won many trophies here for the Master and many friends for himself and the cause. I wish to give some figures which speak loud for missionary work, and which I trust will be of benefit to our readers. Under the operation of the anti-missionary spirit from 1887-88, in the Georgia and Alabama Conference, our numbers decreased $\frac{1}{2}$ of 1 per cent; and from 1888 to 1889, there was a decrease of 2 14-23 per cent., and from 1889 to 1890, under the operation of missionary spirit there was an increase of 23 1-2 per cent, and from 1890 to 1891 there was an increase of over 25 per cent. And now, we have every reason to believe, after having assumed obedience

to the full command, to "Go ye into all the world," etc., that during the next year we will increase 50 per cent. in numbers. May the Lord so help it to be.

C. M. DOLLAR.

Level Road, Nov. 22, 1891.

A Step in the Right Direction.

I see through the SUN that Union and Long's Chapel in Alamance Co., N. C., have decided to have preaching twice a month during the coming conference year. I want to commend them for it. It is a step in the right direction. I trust they will soon reach the point when they can have preaching every Sunday in the month. They have the ability now if they only thought so. I am deeply interested in the prosperity of these two churches. Many of the brightest days of my life were spent in their midst, therefore I always hail any sign of prosperity for them with great pleasure. With that consecrated cautious Rev. P. H. Fleming as pastor and leader I bespeak for them great prosperity. May the Lord bless them in every good word and work. Many of our strong country churches ought to follow their example. Let us have more preaching, more service, more work. Oh! Lord, bless our beloved Zion!

M. L. HURLEY

MR. EDITOR:—Dear Brother, the Berkley Christian Sunday school gave a Jug Breaking Concert on Thursday night, Nov. 19, that was a success, for which the school is indebted to Miss Maggie Tatem and Miss Melissa French.

Everything was done nicely. The program was filled without a failure or even a mistake. Total receipts were \$52.33.

SUNDAY SCHOOL SUPERINTENDENT.
Berkley, Va., Nov. 23, 1891.

Rev. Dr. Jones' Rejoinder.

REV. W. G. CLEMENTS, Dear Brother Editor. In the issue of the CHRISTIAN SUN for November 12, Rev. D. A. Long, President of Antioch College, makes answer to my article on Church Expulsion in the issue of October 29, and but for the fact that my time has been crowded with the special interests of a protracted meeting, my rejoinder would have been in your hands some time since. In all candor I must say I am surprised at the style and nature of Dr. Long's article; for I cannot think that he would intentionally expose himself to the charge of misrepresentation, and irrelevancy, and yet with both articles before me and read, I cannot escape the conviction that the article justifies the criticism, whether intentional or otherwise.

Dr. Long's first statement in reply betrays the fact that he had not read my article with his usual care, or had forgotten its argument, for he says: "However, if our leading religious teachers should promulgate the idea that the scriptures do not justify the local churches in the discipline of members, the day of great laxity in conduct would soon dawn." Now if there is any point in this at all, it is in making the impression that in my article I argued against the administration of discipline in the local church. But this is a misrepresentation of what I did say, and at the same time the setting up of a man of straw unworthy a hero's steel.

In the article to which Dr. Long replied I said: "*What then, are Christians forbidden directly or indirectly to administer discipline in the church? Most certainly not*" And again: "*The law of Christ must be executed in the church, and discipline must be maintained*" This is what I said in that article on the subject of church discipline, and just that I repeat to day; and I cannot understand how it came to pass that in this case the usual clearness of vision, and accuracy of speech of my good brother Long are lacking.

Dr. Mauntain is quoted as saying: "That the church has certain prerogatives" will hardly be denied by any one; "and" Dr. Long continues, "Its constitution (That is the church) certainly involves so much." He adds: "These are clearly specified in the word of God: 1. The Church Teaches: Matt. 18:20. Acts 2:42.

2. The Church has the right and duty to conduct public worship, administer the Ordinances, etc: 3. The church has the prerogative of Exercising discipline over its members."

I have quoted Dr. Long thus far so that he, and all others who will, may see to what extent his article is justly charged with irrelevancy. Not one word of all this is doubted or called in question by any word of mine, and why brother Long should put on such show of strength, and arm himself with scripture evidence to prove that which I have never dreamed of calling in question for a moment I cannot understand. Dr. Long knows full well that there is not an evangelical church in the world which would ordain, or sustain in the ministerial office any one who doubted the statements he so boldly proclaims, certainly I am so far from doing so that in my article I quote the most of the scriptures to which Dr. Long refers, to prove that the church possesses the authority to teach, preach worship, administer the ordinances, and Discipline in the church. But when Dr. Long

says: "The church certainly is commanded to exercise a patient, loving discipline over its members, to the excluding from her communion the unruly and impenitent," he does meet the case at issue; and when the terms which he employs shall have been clearly defined, I will be pleased to join with him in the discussion of this very interesting subject in the love of the truth.

We all agree heartily in the former part of this quotation, i. e., "The church certainly is commanded to exercise a patient and loving discipline over its members." There is nothing in this ever called in question by any Christian I have ever known; but in the latter part of the quotation there is an ambiguity which I would like to have removed, i. e., "Even to the excluding from her communion of the unruly and impenitent." If by the term "excluding from her communion the unruly and impenitent," the doctor means the publicly announced withdrawal of the hand of Christian fellowship, or the public announcement of the suspension of the erring and present impenitent one, until by contrition and reformation he may be restored; if Bro. Long means this, and only this, by the term used, then I agree with him most heartily. But if by the term he means the formal public expulsion of the erring one, then I shall be compelled to take issue with him, and while I cheerfully yield to him the full right of private judgment, I claim the same for myself and stand ready to show the best of reasons in the teaching, example, and recorded words of our Lord Jesus Christ.

Let me be clearly understood. I will make no response whatever to the quoted sayings of men, even the best of men on this subject. I yield only the same right which I claim for myself, and after all the sayings and inferences of men had been compiled it would leave the case just where it had been at the beginning.

The Bible is our only rule of faith and practice. Jesus Christ is the only Head and Lawgiver of the church. The functions of the church in the execution of her great mission are clearly laid down by our Divine Master; and when Dr. Long, or any other, can show from the unmistakable words or example of our Lord Jesus Christ, the authority of the local church for the expulsion of an erring brother, as clearly as I will show from the same source, the authority for every essential duty of the individual, and function of the church, I will change my mind upon this subject. I make no charge against any one, but magnify mine office in that I am permitted to stand with my Divine Lord on this subject, and until I come to see him as something altogether different from what I have thus far known him to be, I shall maintain that my position is impregnable.

C. J. JONES.

The Christian Sun.

THURSDAY, NOVEMBER 26, 1891.

REV. W. C. CLEMENTS, - - - EDITOR.
D. J. MOOD, - - - OFFICE MANAGER.

Terms of Subscription.

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EDITORIAL NOTES.

Brethren and sisters look up your pens, and write some for the SUN.

* *

Many thanks to brethren and friends for kind words and wishes for the future success of the SUN.

* *

Read the article in this week's paper on Division. Let us hear from the brethren on this question.

* *

Let all whose subscription to the SUN has expired, renew immediately. The money is wanted to pay hands and other expenses.

* *

We hear many of the brethren speaking of Rev. E. T. Iseley as one of the coming preachers of the N. C. & Va. Conference.

* *

Rev. J. W. Wellons gave this office a call last week in our absence. Call again, dear brother. It makes us feel better always to see your genial face.

* *

Rev. C. J. Jones, Jr., will remain with the Berkley Christian church this Conference year. And we are glad to know that the work is going on encouragingly.

* *

Rev. J. W. Holt takes the pastoral charge of the church of Hay, py Home. He continues at Salem Chapel, Zion and Center Grove. He is an excellent gospel preacher.

* *

Excuse the delay of the SUN this week. It was caused by moving the office. We are now over Bobbitt's Drug Store, southwest corner of the Market. Come and see us.

* *

Rev. H. M. Eaton of Walpole, N. H., in a very kind and highly appreciated note to our predecessor says he will continue writing to the SUN if we desire it. Certainly we do, brother. Bro. Eaton has been in the ministry 52 years, and is yet a pastor, preaching every Sunday. We extend our brother hearty congratulations on so grand a record being his. Long may he live to do good and enjoy the blessings of God.

The Religion of Jesus.

The word religion is generally thought to be derived from the Latin *religo* which literally means to bind back. Then, we may understand the religion of Jesus to bind back to God.

The knife of sin in the fall severed man from God. As the flaming sword separated Adam and Eve from the Garden of Eden after their expulsion from it, so sin separates man from God. But Jesus' loving hand has thrown the knife of sin out of the highway of holiness, and placed there the scarlet thread, which, when it is grasped by faith, binds us back to God.

After one is bound back to God by the religion of Jesus, his feelings and thoughts are quite changed. Before the things of the world were sought as the chief sources of pleasure; but afterwards those which are divine. The negative affections for God and righteousness become positive, and the positive ones negative. The thoughts and ways toward God and man are all changed. Sin always looks for the imperfections in real or imaginary enemies; but religion looks for the best qualities. An illustration may do some good at this point. It is said that a gentleman, upon whose face was an ugly scar, went into an art gallery one day to have his photograph taken; and the artist so arranged the position of the man, that a beautiful side view was taken, but the ugly scar could not be seen. So religion makes us look for the good deeds in men, not for the ugly ones.

Jesus on the cross instead of painting the black deeds of his enemies on the skies in large golden letters as he could have done, making them blush before the world, prayed for them. It does look that if men were bound back to God by the religion of Jesus, that their works and ways would be nearer like his than we often see them.

There is another thought in connection with this binding back to God. Men by reason of the fall, are very low in morals, kindness and intelligence, and need to be elevated. This can only be done by connection with God. As long as the connection is severed God may pull, but we are not raised. As soon, however, as the connection takes place, the elevating process begins along all the better lines. See how much higher in the scales of perfection Christian nations are than the heathen ones. God by this connecting cord lifts the gambler from his den of meanness to the church of Christ, the drunkard from the pool of dissipation to mansions on high, and the thief from his roguery to the Right Paradise above.

Any church, with all the members bound to God by the cord of scarlet,

will be a power for good in the land. But unfortunately in some churches, possibly, more members are bound to the idols of this world than to God.

When we are bound to a thing, and it pulls, we feel it. So, if we are bound to God, we will feel Him pulling. Brother, Sister, have you felt him pulling? If not, there is no connection.

Why Do We Not Enjoy More Religion?

The above question is often asked, and the answer to it might frequently be given, because we have no more. We do not often enjoy that which we have not. Then this question might be asked. Why is it that I have no more religion? Then, the answer comes, because the world is not shut out.

One of the first things to the enjoyment of religion is to shut the world out. Joseph made all the Egyptians go out before he made himself known to his brothers; so the world must be driven out before Jesus makes himself known to a sinner. It was when the disciples of Christ had closed the door, through the fear of the Jews, that Jesus came in to them; and so, when we close the door of the heart through fear of the world our blessed Saviour comes into our hearts.

When we get the world out, we will enjoy more religion. "Because ye are not of the world; therefore the world hateth you."

Worldly Women Make Vicious Men.

Family and social life are more influenced for good or evil by women than by men. The two giant evils of modern society, drunkenness and gambling, are much in the hands of women. If they hand round the cup, men will drink of it. If they gamble for small things, men will gamble for large. If women be worldly, men will be vicious. It was near the decadence of Jerusalem that the prophet describes the women of that city, as haughty and wanton, and desirous of attracting the attention of men. With such women as the leaders of society, things went from bad to worse, until Nebuchadnezzar destroyed the city and carried those that were not killed by the sword into captivity.—*Southern Churchman.*

We agree with the above, and will add: That if young ladies would act by young men like young men act by young ladies, the cure for drunkenness and many other vices would be effectual.

If a young lady should drink to drunkenness one time, no young gentlemen who knew anything about it, would think of associating with her. Let the young ladies apply the same law to the young men, and it

will do more good than all that can be said or done in any other way.

A Visit to the District Meeting at Apple's Chapel.

We left Raleigh Friday evening at 6.40, and reached Elon College just in time, to be too late, to hear the speeches of the young gentlemen and the essays of the young ladies; but was told that they did credit to the faculty and students. We were very glad to be in time to see the young people enjoy themselves for an hour in social gathering under the direction of the faculty. I never saw a finer looking company of young people than Elon College has under its tuition. Was very sorry to find President Long too ill to be at his post in the College.

Saturday morning, in company with Rev. W. T. Herndon, D. D., the cars were boarded for Gibsonville, where we were met and taken to the church by Bro. Brown. At the church we found Revs. J. W. Holt, A. F. Iseley, G. C. Peel and T. B. Dawson. Several of the churches were represented by fine looking delegates.

The speeches were good and enthusiastic. The provisions made for the meeting were bountiful—more victuals than four such meetings could have consumed.

It was quite a pleasure to spend a night with Rev. T. B. Dawson. His wife is an excellent, intelligent lady from one of the best Virginia families. Bro. Dawson takes the pastoral charge of the churches at Mt. Bethel, Kallum's Grove, Howard's Chapel and Palmyra.

We were expecting a large crowd and a good meeting on Sunday, but we arose from our slumbers to find the earth clad in a garment more pleasant to the eyes than to noses and ears, therefore our expectations were cut short.

We are under obligations to Bro. Brown and sons for conveyance back to the depot.

We were quite sorry to find Bro. Lemuel Clapp very sick.

Apple's Chapel is in a good neighborhood, and might be quite a power for good if it only knew its strength. But unfortunately, like too many other churches, it has not yet fully realized what it can do for the Master's cause.

We were much pleased with the trip notwithstanding the snow storm.

Sunday night was again spent at Elon College. It is a good place to spend cold nights. We were sorry, however, to find Dr. Newman indisposed.

If you are going to subscribe for a religious newspaper, the SUN is the paper and now is the time.

Missionary Work.

Our ministers can do much Mission work by looking out destitute communities, running out and preaching in the afternoon.

Again, some of the preachers, possibly, have not all their time full. If this is so look out some destitute place, and preach at it. Don't think because you haven't churches in charge, that you must walk about and do nothing. Preach somewhere. Let the people know you are going to preach, and then some church will want you to preach. If God has called you, He has called you to preach; not for churches to go to you and ask you to preach.

Brethren, I say this because I love you and the church.

"Ever Green Sunday Schools."

A few years ago we heard much said about "Ever Green Sunday Schools," but of late there is not much said on this subject. It may be because it is, taken for granted that all the churches are continuing their schools through the winter. If this supposition is true we may look for a better day. But it may be well for the ministers to look around and see if they can find any schools in winter quarters. And if so order them to the line of battle; for the enemy's forces never sleep.

A church or Sunday school staying in winter quarters all winter, comes out in the spring, like a frog that has been frozen, so benumbed, that several weeks of warm spiritual sunshine is necessary before it can move.

Highly Creditable.

DEAR BRO. CLYMENTS:—Permit me to congratulate you upon the success of the first issue of the SUN under your editorship. Having served nearly 12 years as the SUN's editor, I do not hesitate, but, unsolicited, I am glad to say that your first issue is highly creditable. God bless you and keep you in his way and give you great success in making the paper the agent of good and the servant of the church, so glorifying God in your editorial work.

Faithfully yours,
J. PRESSLEY BARRETT.

PEN PICKINGS.

Deacon A. Moring has been quite indisposed since his return from the N. C. & Va. Christian Conference, but was able to be on the streets a short time this morning.

Brethren and sisters, are any of you thinking about sending your boys or girls off to school after Christ-

mas? If so send them to Elon College. It is the proper place.

Thank the Lord for the glorious meeting that he gave the people of Norfolk, Va, through the instrumentality of Rev. C. L. Jackson and C. J. Jones, D. D. See Bro Jones' account of it.

We understand that arrangements are being made for Prof. Atkinson of Elon College to preach once a month in Asheboro, N. C. We are glad to see our brethren going into the cities and towns.

Mr. J. T. Moffitt and wife were in the city last week in attendance on the Southern Exposition. He is a brother of Prof. Moffitt of Elon College, and his wife a daughter of Rev. W. T. Herndon.

We want all the ministers of the Southern Convention to let us know immediately what will be their post office address next year. If you do not send them in time it will be impossible to get them in the Annual.

Elon College Monthly for Nov. is on the table. It is a fine magazine, doing much credit to the societies that publish it. Send a dollar to the manager at Elon College, N. C. and receive a copy during the scholastic year.

Read Dr. Jones' rejoinder in this issue. Not much difference between him and Dr. Long. They reach nearly the same place along different roads. They are both excellent, learned, Christian brethren. All either of them wants is the truth.

Bishop Galloway suggests that on next Christmas morning every member of every Methodist family in the State of Mississippi bring to the breakfast table a Christmas present for Millsaps College.

Can not the Christian Church profit from the above suggestion, and let every member at the breakfast table Christmas morning, make some present to aid in the education of some young minister?

The Question of Division.

At the late session of the N. C. and Va. Christian Conference a motion for the appointment of a committee to prepare a memorial asking the General Convention to divide the Conference passed without opposition, but when the Committee reported, its report was voted down by a small majority simply because the Committee included in its report a suggestion as to the lines that should divide the Conference. Now if the sentiment of the Conference was really against division, the vote on the motion to appoint the Committee

should have been adverse to its appointment, but as it was not it seems that the report of the committee must have been rejected because of something it contained. I think it was a serious mistake that the report was not adopted or at least that part containing the memorial asking for a division. It will now be three years before anything can be done in the matter, if the vote rejecting the Committee's report is construed as the sense of the Conference against division. I do not think it should be so accepted. But I think the General Convention should go ahead in the matter and propose a place of division to be ratified or rejected by the churches composing the two Conferences through their delegates to our next Annual Conference. Let the question of lines be discussed through the SUN from now until the Convention meets in May, and then the matter may be satisfactorily arranged by the Convention. There would be many advantages that would come from a division of the Conference. The churches would be represented better, it would cost less to attend; the body would be less burdensome to communities, it would be more wieldy, more of our ministers could take part in debate, two communities would be aroused instead of one, etc. I think the lines suggested by the committee about as good as we could get. But let our editor and the brethren express their opinion either for or against

DIVISION.

Christ the Only Saviour.

And where the cleaner soul is to come from apart from the Christ I cannot tell. "By no political alchemy," Herbert Spencer tells us, "can you get golden conduct out of leaden instincts." The power to set the heart right, to renew the springs of action, comes from Christ. The sense of the infinite worth of the single soul, and the recoverableness of man at his worst, are the gifts of Christ. The freedom from guilt, the forgiveness of sins, come from Christ's cross; the hope of immortality springs from Christ's grave. We believe in the gospel of better laws, and an improved environment; we hold the religion of Christ to be a social religion. We magnify and call Christian the work of reformers, statesmen, philanthropists, educators, inventors, sanitary officers, and all who directly or remotely aid, abet or further the higher progress of mankind; but in Him alone, in the fullness of that word, do we see the Saviour of the world.—*Henry Drummond.*

Renew your subscription.

Personal Responsibility.

To remove a tooth is bad surgery; to cut down is poor husbandry. The vine dresser should first cut himself down by self accusation and criticism and heavy judgment, saying, "that tree ought to have been fruitful to every tip and twig, and would have been but for my neglect." The appeal to conscience is overwhelming. The air is full of accusation put in an interrogative form. What have I done for this fig tree? Nothing.

Am I then to stand by while the Lord of the vineyard says "cut it down," when I know that if I had done my duty there might have been one little fig even on this poor skeleton? Is this wood to be carried off as fuel to hell when I might have made it bear fruit to the glory of God? O vine dresser, think thee! the fault is thine. That little child trotting, galloping to hell, might have been groping his way to heaven if thou hadst not been so busy with the gluttony of self indulgence in idleness and sentiment. We forsooth! doing something for the barren fig tree while we are speaking and musing about it, and condemning it, and comparing its barrenness with our own supposed fruitfulness! Every man might take care of one little tree.

If every Christian would take special pains with some one little life, how few lives would be cut down and doomed to burning after the first, second and third year? We have ruined ourselves by many a misapplication of this parable; we have sighed over the barrenness, when we ought to have dug about it, and cultivated it, and lived for it. This is the only way of getting at human lives with any beneficent effect.—*Joseph Parker.*

The finest utterance that we heard at Washington during the Ecumenical Conference, and the one that lingers in memory most tenaciously, fell from the lips of Rev. Dr. W. U. Markland, of Baltimore, of the Presbyterian Church, in making his address as one of the fraternal delegates of that denomination. He had been speaking of the marked change from the odium theologium of the olden days. He proceeded to illustrate it by a picture of the felicitous fellowship of the heavenly life when once the fleshly veil was removed. He imagined a meeting of the "three Johns," Calvin, Wesley, and the John who gave to the church his enraptured visions at Patmos. In the ecstasy of such fellowship Toplady, approaching from one direction, and Charles Wesley from another, gather about that trinity now in such gracious unity. Charles, like himself, breaks out impulsively, and says to his once earthly antagonist, "Let us sing 'Rock of Ages,'" to which Toplady hastens to answer, "No, Charles, 'Jesus Lover of My Soul,' is better," and he proceeds to lead the company in singing that Methodist hymn.—*Zion's Herald.*

THE CHILDREN'S CORNER.

MY DEAR CHILDREN:—

The Corner has some very interesting letters this week and we hope that more cousins will write to the Corner. Myrtle asks if I think that asking Bible questions should be dropped. From the way the cousins are doing it seems as though they thought so, but I certainly do not, for it is a pleasure to find answers as well as instructive. Do not drop it by any means. I'll tell you what I will do: I will keep a record of all who answer questions and every three months will print a list of names and the number of questions answered which we will call our "Roll of Inquisitive Cousins." Of course we will not count those who answer their own questions. I think, though, that it is best for all to do as Myrtle proposes to do. One month is long enough for us to find most any question. Now let us see who will answer the greatest number. At the end of the year I will print the names of those who have answered the most questions during the year.

Cordially yours,

UNCLE TANGLE.

MORINGS, Va., Nov. 15, 1891.

DEAR UNCLE TANGLE:—It has been a long time since I have written. I have been to Delaware to see our relation and stayed a long time. I enjoyed myself. I hope the Corner will be full of letters next week from the cousins. What three strangers came to Abraham's tent in the heat of the day? I will close with much love.

NETTIE MAY PIPEN.

I too hope the Corner will be filled with many nice letters every week. Write for us often, Nettie, and that will help wonderfully. I hope you have a good time all the while.

WINDSOR, Va., Nov. 23, 1891.

DEAR UNCLE TANGLE:—As it is time for me to write again, I will do so. The Corner looks more encouraging every week. I am glad to know they take so much interest; I hope they will continue writing. The first thing I look for when we get the paper is the Children's Corner, and how glad I feel when I see it filled with nice letters. What has become of Cousin Pattie Newman? Oh! she writes such sweet letters; if I could write such letters as she I would be happy then. A little cousin has come join us, I hope she will continue writing. Can any of the cousins tell me who built Nineveh. I will close with much love for you and the cousins.

Lovingly,

NAOMI ELEY.

Naomi, it has been some time since you last wrote and we enjoy your letters very much. Write often, and in doing so you will encourage our new cousins, hardly a week passes but some new name is added to the long list of cousins.

DANVERSPORT, MASS., Nov. 23, 1891.

DEAR UNCLE TANGLE:—You must think me a very ungrateful little girl not to thank you for those nice papers that you sent me; the reason is, I did not get them before. I was delighted when the mail boy brought them home, they are so nice. I read Uncle Tangle's and the cousin's letters with the greatest interest. You must not expect a very long letter from me as I never wrote to you before, and I shall not feel disappointed if I do not see this printed in the Children's Corner, for I do not belong to the BAND and may be they would not want me to join as I live so far away. Now I will close thanking you for those nice papers. I will remember you in my prayers. Love to all.

Yours truly,

MERTIE WEBB.

Mertie, I assure you we all enjoy hearing from you if you do live far away in Yankee Land. We welcome you to the Corner and hope you will write to us often. Mertie was a friend of Uncle Tangle's long before he came to this beautiful South Land.

FRANKLIN, Va. Nov. 15, 1891.

DEAR UNCLE TANGLE:—I was delighted to see our Corner filled with nice letters this week. I hope the cousins will keep it filled from week to week. I do enjoy reading their bright letters so much, and especially Uncle Tangle's nice, encouraging letters. Our Corner is the first thing I read after I get the SUN, and then Elon College notes. I like THE CHRISTIAN SUN in its present form better than ever before. I have saved them every week, and sew them all together. I will soon have a large book by doing this. I can keep all of Uncle Tangle's nice letters, sweet verses and instructive stories, etc. I have enjoyed them all very much indeed, and especially the one entitled, "A Turning Point," which was concluded in the last issue of the SUN. The Cousins do not seem to take much interest in asking and answering Bible questions now. Uncle Tangle do you think we should drop this? I think our work would not be complete without it. When the Cousins ask questions, we should try to answer them, it will learn us more about the Bible and cause us to study it more. Don't you think so, Uncle Tangle? In what book, chapter and verse will you find the alphabet,

and where will you find the longest name in the Bible? If none of the Cousins answer these questions within one month, I will send the answers to them myself. I attended the Conference at Franklin, and was pleased to meet a number of my friends there; I was glad to renew my acquaintance with Rev. J. W. Patton and to meet with Drs. Long and Herndon. Mr. Patton preached for us at Holland on Wednesday night of the Conference, and all were pleased with the able sermon. We were indeed sorry to see him return to North Carolina. Mama is sick, so I have not started to school yet. I will close my letter, as it is lengthy now. Love to all.

MYRTLE DAUGHTRY.

Myrtle, that is an excellent letter, and we hope that your questions will be answered by the cousins. The more interest taken in answering and asking Bible questions, the better posted we all become on the contents of our beloved Bible.

The District Meeting at Apple's Chapel.

The District Meeting at Apple's Chapel included 5th Sunday and, Friday and Saturday before.

On Friday Revs. A. F. Iseley, T. B. Dawson and Bro. G. T. Hurdle met and discussed several subjects. On Saturday after religious service led by Bro. G. T. Hurdle the organization was completed by the election of Rev. A. F. Iseley as Pres. and C. C. Peel as Secretary. On motion, Rev. W. G. Clements and members of any church of this district were invited to take seats with the body.

The program was then taken up and the following subjects were discussed: The necessity of a higher standard of Christianity in the church, by Revs. W. T. Herndon, T. B. Dawson, J. W. Holt. Bible Temperance, by Revs. C. C. Peel, J. W. Holt, W. G. Clements, W. T. Herndon and Bro. W. B. Madison. Here the meeting adjourned for dinner.

AFTERNOON SESSION.

The meeting called to order by President. Progress and needs of Home Missions discussed by Revs. J. W. Holt, W. T. Herndon, W. G. Clements, T. B. Dawson. Foreign Missions and its demands, by Revs. W. G. Clements, J. W. Holt, T. B. Dawson, A. F. Iseley.

How to raise conference assessments, by Revs. W. T. Herndon, C. C. Peel, J. W. Holt, W. G. Clements, T. B. Dawson and Bro. W. B. Madison.

On motion, Salem Chapel was made the place for the next meeting, and the Secretary was requested to pre-

pare a program and have it published a month before the time of meeting.

It was then announced that Rev. W. G. Clements would preach on Sunday at 11 o'clock a. m., and Rev. W. T. Herndon at 1 p. m.

On motion, the meeting adjourned till to-morrow morning at 10 o'clock. Benediction by Bro. Clements.

Very few churches of the district were represented and many of the speakers were absent, but the meeting was a success. Those who did not go are the failures. How much longer will our people make failures of themselves?

C. C. PEEL, Sect.

A little boy had been deeply interested in reading Bunyan's "Pilgrim's Progress," the characters in that wonderful book being all living men and women to him. One day, while his grandma was busy with her needle-work, he took his slate and pencil and seated himself by her side, and thinking of what he had been reading, he said:

"Grandma, which of all the people in 'Pilgrim's Progress' do you like best?"

"I like Christian," was the reply, giving her reasons. "Which do you like best?"

Slowly but thoughtfully the little fellow replied, "I like Christiana."

"And why, my boy?" inquired the old lady.

"Because she took the children with her, grandma!"—*The Freeman*.

The Columbia Daily Calendar.

An old friend in a new dress, and an article that has come to be one of the indispensables of an editor's desk comes to hand in the Columbia Daily Calendar for 1892. The Calendar is in the form of a pad containing 367 leaves, each 5½ 2½ inches; and each slip bears a short paragraph pertaining to cycling or some kindred subject, and at the bottom of each leaf is a blank for memoranda. The stand is an entirely new departure, being made of sheet metal finished in ivory black, and is very compact. This is the seventh issue of this now well-known Calendar, yet all the matter is fresh and new.

A Fine Paper.

The Christmas *Wide Awake* has been made by some of the brightest people in America: Mary E. Wilkins, Jessie Benton Fremont, Charlotte Perkins Stetson, Childie Hassam, Irving R. Wiles, John Mead Howells, Charlotte M. Vaile, Captain Curtis, U. S. A., Emilie Pondson, Eleanor Lewis, Mrs. Maria McIntosh Cox, Mrs. Harriet Maxwell Converse, and others. There is a great range of story, ballad, and picture, all full of the Christmas spirit.

Wide Awake is \$2.40 a year. D. Lothrop Company: Boston.

"NUTS TO CRACK"

To know the Bible you must know the Teacher of the Bible—the Holy Spirit. Jesus was the first great and perfect teacher, and now the Holy Spirit? If not you do not, and can not, know the Bible and the power of its truth. You may know its geography, its biography, its history, but you can not know the power of its truth, till you know and are taught of the Holy Spirit. No pupil ever had so difficult a task in mastering his lessons without the help of his teacher, as the Christian will have in learning the Bible, except he be taught of the Holy Spirit

†††

Christianity is a progressive work—each individual must give up self to follow its teachings. You cannot believe all the Bible teaches, you say? Very well, believe all you can, and look to the Lord for more light as you need it. Use the light he gives you today, and tomorrow he will give you more light. Waste it, and he will not give you more, for the Lord gives that we may use—not destroy. As he gives and you use. He will increase the light for your eyes, and the more you see, the more you can believe. Do not reject *all*, because you cannot *believe all*—accept what you can believe and ask for more light that you may believe more—all truth.

†††

A "Shut-up" pocket book often keeps the Bible shut up. That is true. Because so many will not offer their pockets to the support of the gospel, many missionaries have to stay at home, and consequently the Bible is closed to those to whom the missionaries do not go—and that shut-up pocket book is responsible for it. Bear in mind, too, that a shut-up pocket book not only shuts up the Bible to many who need its light, but it shuts the heart of the possessor of the pocket book, so doing immense damage at both ends of the line? An open pocket book—an open Bible—an open heart. Do you see? It helps all, and you as well.

†††

Somebody has said that there is no religion in being unhappy, and it is true. Religion if properly understood and wisely used, will make us happy—not unhappy. It will do more—it will command and control circumstances, which of themselves are likely to make one unhappy, and enable us to be happy in spite of these circumstances. That is the true character of religion. True religion bears that kind of fruit, at least when good sense guides its possessor. To depend upon ourselves for happiness is a spiritual calamity. If we look to

find happiness in ourselves we shall look in vain. Happiness is not in man. Let us do our duty and look to Jesus to guide us in the right way and to God to give us happiness, as we need it.

†††

Parents, give your children attention, see that they are trained and trained as Christians' children. In Kentucky it is said that men give more attention to training colts than to training their children. What a shame, for which it is right to train a colt, it is much better and for more important to train your child.

"E a your b y has tra hed to seven, e ch him will the w y to heaven be r stin the work w thr ve he learns before he's five."

If you have an unruly, rebellious, boy, do him as you would a colt, break his will the first time you take him in hand, and be sure to take him in hand. The first lesson to be taught a child is OBEDIENCE. This lesson faithfully taught and well learned, opens the way for any and all other good lessons. If you fail to teach this lesson, your boy will remind you of the neglect as long as you live together by his many acts of stubbornness and disobedience. Parents, give your children attention.

†††

Stinginess is one of the chief curses of the land. It curses in this: It is the cause of more poverty than most people believe. The general impression is that the stingy accumulate money or property rapidly: That is true only in a few remarkable cases; and this only proves the rule as a fact. Some people, and they are not few, are too stingy to prosper—they will not make an outlay, which with a little risk, promises full returns. Some of the poorest people I ever knew, were the stingiest. It is the man who is wisely liberal that prospers.

"There was a man, and some did count him mad, The more he gave away, the more he had"

If that man were called upon to name the motto of his life, he would probably say:

"Give and spend
And God will end."

Ah, friends, try it—do your duty and trust God to provide the means for your needs. Man cannot be trusted—only as he trusts God. Here is the secret of real success.

J. PRESSLEY BARRETT.

A Great Magazine

THE CENTURY'S PROGRAMME IN 1892—A NEW "LIFE OF COLUMBUS" ARTICLES FOR FARMERS, ETC.

That great American periodical, *The Century*, is going to outdo its own unrivaled record in its programme for 1891, and as many of its new features

begin with the November number, new readers should commence with that issue.

In this number are the opening chapters of "THE NAULAHKA," a novel by Rudyard Kipling, the famous author of "Plain Tales from the Hills," written in collaboration with an American writer, Wolcott Balestier. It is the story of a young man and a young woman from a "booming" Colorado town, who go to India, he in search of a wonderful jeweled necklace, called "the Naulahka" (from which the story takes its name), and she as a physician to women. The novel describes their remarkable adventures at the court of an Indian maharajah. Besides this, *The Century* will print three other novels during the year, and a great number of short stories by the best American story-writers.

The well-known humorist Elgar W. Nye ("Bill Nye") is to write a series of amusing sketches which he calls his "autobiographies," the first one of which, "The Autobiography of a Justice of the Peace," is in November. This number also contains a valuable and suggestive article on "The Food-Supply of the Future," which every farmer should read, to be followed by a number of others OF GREAT PRACTICAL VALUE TO FARMERS, treating especially of the relations of the Government to the farmer, what it is doing and what it should do. This series will include contributions from officers of the Department of Agriculture, and other well-known men will discuss "The Farmer's Discontent," "Cooperation," etc., etc.

A celebrated Spanish writer is to furnish a "Life of Columbus," which will be brilliantly illustrated, and the publishers of *The Century* have arranged with the managers of the World's Fair to print articles on the buildings, etc.

One of the novels to appear in 1892 is A STORY OF NEW YORK LIFE, by the author of "The Anglomaniacs," and the magazine will contain a great deal about the metropolis during the year,—among other things a series of illustrated articles on "The Jews in New York." In November is an illustrated description of "The Player's Club," founded by Edwin Booth, and one of the features of the splendidly illustrated Christmas (December) number is an article on "The Bowery."

To get *The Century* send the yearly subscription price (\$4.00) to The Century Co., Union Square, New York, N. Y.

It is greater to be faithful than to be famous.—W. J. Darby

He most lives who thanks most, feels the noblest, act the best.—Bailey.

A Paper.

The continual prosperity and attractiveness of *Christian Thought* is maintained. It is conceded to be a giant among the Christian philosophic magazines of the age. There is always a wide and diversified field of thought covered by the great scholars whose contributions are brought to its columns. The present issue is rich in solid thought and masterly research. The several departments of this much to be prized magazine commend their charms to all readers eager to be abreast of the thought of the age. It is not simply the present value of these numbers which commends *Christian Thought*, but the permanent richness and value of each contribution. A volume of *Christian Thought* is a library of theological thought and a set of its volumes a very storehouse of mighty thinking in print, the signal value of which can hardly be estimated. \$2 a year, clergymen, \$1.50. Single copy, 40 cents. Wilbur B. Ketcham, Publisher, 2 Cooper Union, New York.

The Adversary: His Person, Power and Purpose, A study in Satanology. By William A. Matson, D. D., will be published by Wilbur B. Ketcham, New York, this month. The author treats of a branch of religious instruction essential to an appreciation of the nature of our spiritual conflict on earth, and of the mission of the Son of God to "destroy the works of the devil." While not slighting the more difficult portions, the author endeavors to prove, in a manner adapted to the understanding of intelligent Christians of all classes, that the enemy of God and man is a personal adversary, so recognized in Scripture and by the Christian church in all ages—powerful and active in all periods of history. The price will be \$1.25.

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A Cloudy Day.

Bessie and Willie and Hattie were going to Uncle Ben's to spend the day. They were expecting ever so much fun, for there would be the calves and the pigs and the colties to feed, and the new swing in the barn. Then the new dollies and other Christmas presents had not been seen by them.

"It's going to be a sunshiny day," cried Bessie that morning as they all set off in the big wagon looking for a merry time.

But a queer thing happened.

The sun shone all day long, but it was the worst kind of a cloudy day after all.

"Let me have Queenie," Bessie demanded as soon as she saw Elsie's new doll, and would not let any one else take her all day long.

Even when they went out to swing, she held her, and pouted because she could not swing half the time.

"Let's go down in the woods," whispered Fred, "Bessie's so hateful."

So the boys ran off from the girls, and then Bessie sat down in the corner with a big wrinkle in her forehead, because Minnie and Hattie slipped off to see the chickens.

Uncle Ben finally called them to eat maple molasses, and Bessie ate her two dishes so fast she almost burnt herself. The rest stirred theirs into sugar or made taffy of it on the clean snow.

"I want some of your taffy," she told Hattie, and then snatched a big piece. Then Bennie called her a pig; and she was so angry she struck him with the dollie and broke its arm.

"It wasn't mine, though," she said to Hattie, "but I want to go home." She teased and pouted until they were all glad to go.

"It was an awful day after all, and we didn't have a bit good time," she told mamma at night.

Then mamma had to know why, and when she had heard all about it, she said that she did not wonder.

"Sunshiny girls make sunshiny days, and cloudy girls make cloudy days," she told Bessie.

"I didn't mean to have it a cloudy day, but they made it so," said Bessie.

"I am afraid it was my Bessie who carried a cloud with her, and it has a bad name," said mamma.

"What name?" asked Bessie; but mamma made her think about it, and she found out what it was. She left it home next time, so she did not have a cloudy day.

I wonder if any little cloudy girl knows the name of Bessie's cloud?—*Mayflower.*

Things That Puzzle Me, Again.

PETER PLYMPLY STILL PUZZLED—WHY ARE CHRISTIAN PEOPLE SO EASILY UPSET BY LITTLE THINGS?—THE LIQUOR TRAFFIC.

I will tell you another thing which puzzles me. It is that Christian people are so easily upset by little things. Mr. Shower left the Sunday school because the teachers at the annual election did not elect him superintendent.

As his good wife followed his example, because the new superintendent filled her place one Sabbath day when she was thirty minutes behind time.

Miss Sharp asked for her letter from the church, because the pastor (poor soul he is near-sighted and was in a brown study, too, that morning) passed her in the street without recognizing and speaking to her. Mrs. Green will have nothing to do with the coming "Sale of Fancy and Useful Articles" for the benefit of the Ladies' Aid Society because she was not asked before Mrs. Brown. Do these good people ever think, as they allow their minds and tempers to be so easily swayed, of their Master, Jesus Christ? Deserting the work, or standing aloof from it, do they ever remember that the work is Christ's? To Him the account must be rendered; from Him the award must be received. The work is too sacred and dignified, too important, to be subordinated to puny prejudice, petty jealousy, or paltry pride. "Master, Thou hast said, 'Feed My Lambs,'" but I wrapped my talent in a napkin and buried it in the earth, because my brother or my sister in the church said

"Ah! who will dare frame excuses or approach the Master with such a pitiful plea?"

Dear brothers and sisters, in the work of God we have to do with *souls immortal souls*, deathless spirits who for awhile are tabernacling among us here below in earthly clay. The tent may be rent to-morrow and the tenant fled. It is *time* with them and us to-day, it may be *eternity* with either of us to-morrow. The work is too pressing, the risk too fearful, the results too tremendous, to allow of delay, or indolence, or jealousy, on the part of co-workers. When ships are sinking or houses burning, and human lives are in danger, men quit their quarrels, hush their bickerings and forget even ancient feuds.

When Christians allow passion or prejudice, pride or selfishness, to separate them from their brethren and the work, while it distresses, grieves and wounds, it also puzzles me.—*Philosopher.*

Self-Satisfied.

"Except a corn of wheat fall into the ground and die, it abideth alone" (or *single*)—that is, *it stays just as it is.*

And this is the trouble with the world. It wants to be left "alone." It wishes to stay just as it is. My natural heart says, "Let be." The Spirit says, Not so; die and be something other and more.

It is the law of church life, individual life, all life in growth. As regards two worlds, it is only as we fall that we rise. We perish from one kingdom into another. We die in order to live—i. e., keep on living in higher progressive stages.

It is Paul's experience. By sacrifice he received. "What things are given to me, those I counted loss for Christ." He cast them into the earth and rose to something higher: he won Christ.

It was Peter's experience. Christ pierced his heart with that arrowy glance of his eye in the high priest's palace; and there on the banks of the sea, in that humble "Lord, thou knowest," he comes forth from a very tomb of death to walk in a vigorous and God-given newness of life. And no longer is Peter a corn of wheat abiding alone. At Pentecost it shakes like Lebanon.

May God make us dissatisfied with ourselves. I would not remain as I am, and so abide alone. Break me, Lord, slay me if thou wilt; only let this little corn of wheat be for something else than itself—for Thy glory.—*From Y. P. at Work.*

THE CHRISTMAS NUMBER OF FRANK LESLIE'S POPULAR MONTHLY:—Joaquin Miller's new story, "The Red Shield," is published entire and exclusively in the Christmas (December) Number of FRANK LESLIE'S POPULAR MONTHLY. It is a dramatic and highly colored romance drawn from the exciting history of the foundation of the great banking house of the Rothschilds, in the early part of the present century. Another feature is the graphic narrative of a visit to "The Seminoles at Home," in the Florida Everglades, by Caroline Washburn Rockwood author of "In Biscayan Bay," and profusely illustrated from photographs (the first ever taken of these Seminole braves) by Mr. Thomas A. Hine. Other important illustrated articles are Clara C. Gilson's personal reminiscences of "Agassiz at Cambridge"; "Spurgeon," by Dr. Ferdinand C. Iglehart; "Why the Holy Places Remain in the Hands of Turks"; and "Animal Training and Intelligence," by Ernest Ingersoll. There is an abundance of seasonable Christmas matter, together with the usual variety of tales, poems and miscellany.



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A Story With Two Sides.

A woman stood at the bar of justice and by her side two stalwart policemen. Her name was called to read the charge against her.

"Disorderly conduct on the street and disturbing the peace," read the clerk.

"Who are the witnesses against the woman?" asked the judge; and the two policemen stepped forward to be sworn.

"Now tell the story," said the judge; and one of them began.

"I arrested the woman in front of a saloon on Broadway on Saturday night. She had raised a great disturbance, was fighting and brawling with the men in the saloon, and the saloon keeper put her out. She used the foulest language, and with an awful threat struck at the keeper with all her force. I then arrested her and took her to the detention house and locked her up."

"The next witness will take the stand," said the judge; and the other policeman stepped up.

"I saw the arrest, and know it to be just as stated. I saw the woman fighting as the saloon-keeper put her out on the street. I heard the vile language she used in the presence of the crowd that gathered in the street."

"Call the saloon-keeper. What do you know of this case?"

"I know dis vomans was making disturbance by my saloon. She comes there und she makes troubles und she fights mit me, und I puts her the door oud. I know her all along She vos pad vomans."

"Turning to the trembling woman, the judge said:

"This is a pretty clear case, madam; have you anything to say in your own defence?"

"Yes judge," she answered in a strangely calm though trembling voice.

"I am not guilty of the charge, and these men standing before you have perjured their souls to prevent me from telling the truth. It was they and not I who violated the law. I was in the saloon last Saturday night, but I'll tell you how it happened

"My husband had not come home from work that evening, and I feared he had gone to the saloon. I knew he must have drawn his week's wages, and we needed it all so badly. I put the little one's to bed, and then waited all alone through the weary hours until after the city clock struck twelve. Then, I thought, the saloons will be closed, and he will be put out on the street. Probably he will not be able to get home and the police will arrest him and lock him up. I must go and find him and bring him

home. I wrapped a shawl around me and started out, leaving the little ones asleep in bed, and, judge, I have not seen them since."

Here the tears came to her eyes and she almost broke down, but restraining herself she went on:

"I went to the saloon where I thought most likely he would be. It was about twenty minutes after twelve, but the saloon, that man's saloon,"—pointing to the saloon-keeper, who seemed to want to crouch out of her sight—"it was still open, and my husband and these two policemen"—pointing to those who had so lately sworn against her—"were standing at the bar with their lips still wet with drink, and the flecks of foam not yet settled in the empty glasses before them. I stepped up to my husband and asked him to go home with me, but the men laughed at him, and the saloon-keeper ordered me out. I said, 'No, I want my husband to go with me.' Then I tried to tell him how badly we needed the money he was spending, and again the keeper cursed me and ordered me to leave. The I confess I could stand no more, and I said 'You ought to be prosecuted for violating the midnight closing law.'"

"At this the saloon-keeper and policemen rushed upon me and put me out into the street, and one of the policemen grasped my arm like a vice, hissed in my ear, 'I'll get you a thirty days' sentence in the work-house and then see what you think about suing people.' He called a patrol wagon, pushed me in and drove to the house of detention, and Judge, you know the rest. All day yesterday I was locked up, my children at home alone, with no fire no food, no mother."

It was well the story was finished, for a great sob choked her utterance and she could say no more.

"Dismissed," said the judge in a husky voice, and the guilty woman who had so "disturbed the peace" passed out of the court room.

But what of the saloon-keeper who violated the law by keeping open after twelve o'clock at night? And what of the policemen who violated their obligation by drinking while on duty, and who threatened an honest woman with sentence in the work-house if she dared to tell the truth? Oh, nothing at all. They were too guilty to be prosecuted, and yet God shall judge such men as they in due time.

The facts of this story will be found on record in Judge Emsten's court.—*Cincinnati Living Issue.*

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Little Things.

Nothing is commonplace. Every act and circumstance of life may be inseparably linked with the soul's eternal welfare. What appears trifling to the human eye may be God's mighty instrument with which he moulds a character. The petty cares and annoyances of daily life, which often cause the weary heart to pine for greater deeds and loftier work, which tempt the soul to scorn the little things of earth, and seek attainments lauded by the world—these busy, vexing duties of every day may be the essential threads from which we weave our life web.

God makes the pattern for us, and we must fill the colors in. Now a deep tone, and next a less brighter hue. Occasionally a dash of color, brilliant and pure, but it must be set forth upon a background of sombre shades, else its strength be lost. The details may be intricate, but if that fabric is a perfect work, the smallest trifles must be carefully done. With our vision dim and clouded o'er with shadows, we peer in vain to comprehend the design, which sometimes appears a mad confusion, and the busy toiler spins and weaves throughout the years, failing to understand the Great Designer's plan, until at length his fingers weary with the tangles and the toil, he drops the threads and sleeps in death not knowing till the resurrection morning that while he toiled he only saw the knots and snarls upon the wrong side of the web. But he will know at last, for in heaven's resplendent light the other side will be shown—a tapestry of divine design and beautiful execution.

In that celestial light the weary weaver reads the meaning of each tear and sigh, sees beauty wrought out of tiresome monotony, and the compensation for an aching head, a tired brain, and all the fingerpricks and perplexities which were the toiler's portion in this life, and while gazing on the wondrous fruit of work so commonplace, and he will thank his God who planned his life of little things.—*Christian.*

Profession is nothing without performance. Not only is it the test of love, but love's best stimulant. We obey because we love, and then by a natural reaction we love all the more because we obey. Nothing so inflames love as the service of love, and nothing so chills it as conscious neglect of such expected service.—*P. S. Henson.*

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Nearly every prosperous church is propelled—like the most powerful ocean-steamers—by two screws; and to attempt to drive a church by the pulpit alone is a hazardous experiment. However strong any pulpit may be intellectually, yet a large portion of the best spiritual work that the ablest minister can accomplish lies outside of the pulpit. "How does he preach?" is not the only question to be asked in regard to a minister; an equally important one is this: "Is he a wise, loving, devoted shepherd?" A flock must be led as well as fed; and a vast deal of both leading and feeding is to be done outside of God's house and the Sabbath. Constant intercourse with a congregation vitalizes and vivifies the instructions of the pulpit. Fashions change, but it will be a sad day if thorough pastoral visitation should ever go out of fashion. Chalmers himself declared that "a house-going minister makes a church-going people." Solid church walls require the handling of every stone. Pulpit geniuses are very rare; but the humblest minister may become a devoted and successful pastor.—*T. L. Cuyler, in New York Evangelist.*

Edification Before Development.

It is well for us who preach to remember that preaching is not merely for the "development of the subject" in hand, but principally for the good of the hearers. We may often preach to edification in much less time than we can "develop a subject," and in that development harass the audience to weariness. "Doing justice to a subject" is often a good way to do injustice to the hearers. Sometimes the best way to "do justice to a subject" in preaching is to follow the example of the doctor in "doing justice" to a medicine—that is, give it in "broken doses." No doctor would give a pill as big as a marble at one time. He breaks it up into small ones, to be given at regular intervals. This may be the best way to administer spiritual physic; it may be the most effective method of "doing justice to a great subject."—*Religious Herald.*

The effect of a burden upon us depends very much on how we carry it. If we stoop over and carry it with a heavy heart, it becomes very great, and we break down under it. But if we manfully lift it up to the shoulder, and cheerfully meet our duty, the burden becomes lighter, and we ourselves become more erect and stronger in carrying it.—*United Presbyterian.*

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|--------------------|------------|---------|--------|------------|
| Lv. Richmond, | a3 00 p m | | | a2 20 a m |
| " Burkeville, | 5 10 p m | | | lan |
| " Keysville, | 5 53 p m | | | 5 51 a m |
| Ar. Danville, | 8 10 p m | | | 8 05 a m |
| " Greensboro, | 10 3 p m | | | 10 12 a m |
| Lv. Goldsboro, | a 45 p m | | | 47 45 p m |
| Ar. Raleigh, | 5 3 p m | | | 11 05 p m |
| Lv. Raleigh, | a6 40 p m | | | a3 05 a m |
| " Durham, | 7 4 p m | | | 5 07 a m |
| " Greensboro, | 10 15 p m | | | 9 40 a m |
| Lv. Winston-Salem, | 48 40 p m | | | a8 50 a m |
| " Greensboro, | a10 40 p m | | | a10 20 a m |
| Ar. Salisbury, | 12 32 a m | | | 12 57 p m |
| " Statesville, | a 1 52 a m | | | a1 19 p m |
| " Asheville, | 6 55 a m | | | 5 19 p m |
| " Hot Spring, | 8 56 a m | | | 7 44 p m |
| Lv. Salisbury, | a12 40 a m | | | a12 05 p m |
| Ar. Charlotte, | 2 00 a m | | | 1 30 p m |
| " Spartanburg, | 5 0 a m | | | 4 27 p m |
| " Greenville, | 6 10 a m | | | 5 34 p m |
| " Atlanta, | 12 20 p m | | | 11 45 a m |
| Lv. Charlotte, | a2 10 a m | | | a1 50 p m |
| Ar. Columbia, | 6 07 a m | | | 5 59 p m |
| Ar. Augusta, | 9 30 a m | | | 9 15 p m |
| NORTH BOUND. | | No. 10. | DAILY. | No. |
| Lv. Augusta, | a7 00 p m | | | a2 00 p m |
| " Columbia, | 10 50 p m | | | 5 05 p m |
| Ar. Charlotte, | 3 05 a m | | | 9 00 p m |

| | | | | |
|------------------------------------|------------|--|--|------------|
| Lv. Atlanta, | a8 50 p m | | | a10 10 a m |
| Ar. Charlotte, | 6 41 a m | | | 8 50 p m |
| " Salisbury, | 8 27 a m | | | 11 00 p m |
| Lv. Hot Springs, | a5 26 p m | | | a12 19 p m |
| " Asheville, | 2 41 p m | | | 4 25 p m |
| " Statesville, | 7 07 p m | | | 9 17 p m |
| Ar. Salisbury, | 8 00 a m | | | 10 12 p m |
| Lv. Salisbury, | a8 37 a m | | | a11 08 p m |
| Ar. Greensboro, | 10 20 a m | | | 12 42 a m |
| " Winston-Salem, | a11 40 a m | | | 42 20 a m |
| Lv. Greensboro, | a10 30 a m | | | a1 00 a m |
| Ar. Durham, | 12 52 p m | | | 5 07 a m |
| " Raleigh, | 1 25 p m | | | 7 20 a m |
| Lv. Raleigh, | a 30 p m | | | 48 05 a m |
| Ar. Goldsboro, | 3 05 p m | | | 12 20 p m |
| Lv. Greensboro, | a10 30 a m | | | a12 50 a m |
| Ar. Danville, | 12 0 p m | | | 2 35 a m |
| " Keysville, | 2 52 p m | | | 5 02 a m |
| " Burkeville, | 3 37 p m | | | 5 43 a m |
| " Richmond, | 5 30 p m | | | 7 40 a m |
| † Daily except Sunday a or *Daily. | | | | |

Between West Point and Richmond.

Leave West Point 7.50 a m daily and 4.50 a m daily except Sunday and Monday; arrive Richmond 9.10 and 10.40 a m. Returning Lv. Richmond 3.0 p m and 4.40 p m; arrive West Point 5.00 and 6.00 p m.

Richmond & Raleigh via Keysville.

Leave Richmond 9.00 p m daily; Keysville 6.00 p m; arrive Oxford 8.03 p m; leave Oxford 9.15 p m; arrive Durham 9.35 p m; Raleigh 10.46 p m. Return leave Raleigh 9.30 a m daily; Durham 9.35 a m; Henderson 10.40 a m; arrive at Keysville 2.10 p m; Richmond 6.17 p m. Through coach between Richmond and Raleigh.

Mixed trains leave Keysville daily except Sunday 9.10 a m; arrives Durham 6.50 p m. Leaves Durham 7.1 a m daily except Sunday, arrives Oxford 9.10 a m. Leaves Durham 7.3 p m daily except Sunday at Keysville 2.10 a m. Lv. Oxford 3.00 a m daily except Sunday; arrive Durham 5.05 a m.

Additional train leaves Oxford daily except Sunday 12.25 a m; arrive Henderson 1.35 p m; returning leave Henderson 6.40 and 9.40 p m. daily except Sunday, arrive Oxford 3.35 p m.

Washington and Southwestern Vested Limited operated between Washington and Atlanta daily, leaves Washington 10.50 p m; Danville 5.40 p m; Greensboro 7.00 p m; Salisbury 8.18 p m; Charlotte 9.35 p m; arrives Atlanta 2.25 a m. Returning, leave Atlanta 1.25 p m; Charlotte 9.20 p m; Salisbury 10.32 p m; Greensboro 12.03 p m; arrives Danville 1.30 a m; Lynchburg 3.35 a m; Washington 8.35 a m.

No. 9, leaving Goldsboro 3.45 p m and Raleigh 6.00 p m. daily, makes connection at Durham with No. 40 leaving at 7.30 p m. daily, except him day for Oxford, and Keysville.

Nos. 9 and 10 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE

On Trains 9 and 10. Pullman Buffet sleeper between Atlanta and New York Danville and Augusta and Raleigh via Asheville, to Knoxville, Tenn.

On 11 and 2, Pullman Buffet Sleeper between Richmond and Danville, Raleigh and Greensboro, and Pullman Buffet Sleepers between New York, Washington and Knoxville via Danville, Salisbury, and Asheville.

SOL HAAS, JAS. L. TAYLOR

Traffic Manager Gen. Pass Agent
ATLANTA, GA.

W. A. TURK,

Div. Pass Agent.

CHARLOTTE, N. C.

RALEIGH AND GASTON RAILROAD

in effect Sunday Dec. 1890

TRAINS MOVING NORTH.

34 38

Pass. Pas. and Mail.

Daily. Daily ex. Sund.

| | | |
|----------------|----------|-----------|
| Leave Raleigh, | 5 00 p m | 11 25 a m |
| Mill Brook, | 5 15 | 11 41 |
| Wake, | 5 39 | 12 05 |
| Franklinton, | 6 01 | 12 26 |
| Kittrell, | 6 19 | 12 44 |
| Henderson, | 6 36 | 1 00 |
| Warren Plains, | 7 14 | 1 39 |
| Macon, | 7 22 | 1 46 |
| Arrive Weldon, | 8 30 | 2 45 p m |

TRAINS MOVING SOUTH.

41 45

Pass. and Mail. Pass.

Daily ex. Sun. Daily

| | | |
|-----------------|-----------|----------|
| Leave Weldon, | 12 15 p m | 6 00 a m |
| Macon, | 1 13 | 7 06 |
| Warren Plains, | 1 20 p m | 7 15 |
| Henderson, | 2 22 | 7 53 |
| Kittrell, | 2 39 | 8 11 |
| Franklinton, | 2 56 | 8 29 |
| Wake, | 3 17 | 8 50 |
| Mill Brook, | 3 40 | 9 15 |
| Arrive Raleigh, | 3 55 | 9 30 |

LOUISBURG RAILROAD.

Leaves Louisburg at 7.35 a m, 2.00 p m. Arr. at Franklinton at 8.10 a m, 1.10 p m. Lv. Franklinton at 12.30 p m. 6.05 p m. Arr. at Louisburg at 1.07 p m, 6.40 p m. JOHN C. WINDER, Gen'l Manager. Wm. Smith, Superintendent.

RALEIGH AND WILMINGTON RAILROAD

In effect 9.5 a m Sunday Dec 7, 1890

Going South.

| NO. 41 | NO. 5 |
|-------------------------|----------------------|
| Passenger | Freight & Passenger. |
| Leave Raleigh 4 00 p m | 8 35 a m |
| Cary, 4 19 | 9 20 |
| Merry Oaks, 4 54 | 10 28 |
| Moncure, 5 05 | 11 10 |
| Sanford, 5 28 | 12 10 |
| Cameron, 5 54 | 1 20 |
| Southern Pines, 6 21 | 5 35 |
| Arrive Hamlet, 7 20 p m | 8 10 p m |
| Leave " 7 40 p m | |
| " Ghio 7 59 p m | |
| Arrive Gibson 8 15 p m | |

Going North.

| NO. 38 | NO. 40 |
|---------------------------|---------------------|
| Passenger | Freight & Passenger |
| Leave Gibson 7 00 a m | a m |
| Leave Ghio, 7 18 | |
| Arrive Hamlet, 7 38 | |
| Leave " 8 00 | |
| Southern Pines, 8 58 | 7 40 |
| Cameron, 9 26 | 9 31 |
| Sanford, 9 52 | 10 55 |
| Moncure, 10 16 | 12 10 p m |
| Merry Oaks, 10 26 | 1 50 |
| Cary, 11 01 | 2 40 |
| Arrive Raleigh, 11 20 a m | 3 20 |

PITTSBORO ROAD.

Lv. Pittsboro at 9.10 a m. 4.00 p m
arr at Moncure at 9.55 a m. 4.45 p m
Lv Moncure at 10.25 a m. 5.10 p m
arr at Pittsboro at 11.0 a m. 5.55 p m

CARTHAGE RAILROAD.

Lv Carthage at 8.00 a m. 3.45 p m
arr at Cameron at 8.35 a m. 4.20 p m
Lv Cameron at 9.35 a m. 6.00 p m
arr at Carthage at 10.10 a m. 6.35 p m

News.

North Carolina.

—The First National Bank of Wilmington has suspended.

—A \$50,000 bank has been organized at North Wilkesboro.

—Henry Massy & Co., of Tirzah, has assigned. Liabilities, \$21,000.

—A through passenger train now runs between Greensboro and Wilkesboro.

—The mercantile firm of Hyams & Young, at Cooper's this State, have assigned Liabilities, \$6,000.

The next session of the Western North Carolina Conference will be held at Winston instead of Charlotte, as stated last week.

—A commercial college is to be established at Charlotte. The College will be under the management of parties from Maine and Maryland.

—A gold mine has been discovered on the property of the Asheboro Lumber Company, about three miles from Asheboro. The Company have put hands at work to open up the mine.

—On Thanksgiving day the members of the firm of W. Duke, Sons & Co., at Durham, sent the children at the Oxford Orphan Asylum money, food and wearing apparel to the amount of \$1,000.

Virginia.

—South Boston is to have another bank with \$60,000 capital.

—Secretary of the Interior Noble spent several days in Fauquier county last week.

—Mrs. Darden, of Hampton, who was said to be one hundred and eight years of age, died a few days ago.

—Stephen A. Porter has sold to Clarence M. Clark, of Philadelphia, the minerals on his farm on Cripple creek, in Wythe county, for \$35,000.

Samuel H. Bell, an Augusta county farmer, last week shipped 180 head of cattle to Liverpool, England. The cattle were three-year-olds. They averaged over 1,500 pounds and each netted Mr. Bell \$1,250.75.

—Judge Thomas T. Bouldin, one of the most prominent citizens of Keysville, died Friday. He was born the 24th of March, 1813. He died in the same house, the same room and on the same bed in which he was born.

General.

—Spectors & Co., bankers, of Bradford, Pa., have failed. Heavy losses.

—The Desoto Oil Mills, at Memphis, Tenn., were burned recently. Loss \$60,000.

—The Republican National Convention will be held in Minneapolis, Minn., June 7, next.

—Field, Lindley, Wickers & Co., bankers and brokers at No. 1 Broadway, New York City, have failed.

—The earthquake in Japan on October 28th caused the death of 7,524 persons, and the injury of over 9,000 others.

—It has been officially decided that Chili will provide the sum of \$200,000 for her representation at the World's Fair in Chicago in 1893.

—The municipal council of Paris, France, have voted 120,000 francs to assist the striking miners in the coal districts of France.

—The Old Homestead Hotel at Jamestown, N. Y., was destroyed by fire on the 23d, and three servants and one child perished in the flames.

—Between twelve and fifteen men were killed by a land-slide on the Northern Pacific railroad near Canton, last Wednesday.

—The five-story building occupied by the North Star Boot and Shoe Company, at Minneapolis, Minn., was destroyed by fire one night last week. The loss is estimated at \$350,000, fully covered by insurance.

Married.

At Bethlehem church Nov. 15th, 1891, by Rev. J. W. Holt, Miss Addie F. Rippey to Mr. O. T. Shelton. May Heaven's richest blessings attend through life.

In Swansboro, Chesterfield county, Va., by Rev. S. S. Barrett, assisted by Rev. Mr. Edwards of the Baptist church, Mr. Willie S. Barrett, grand son of Rev. S. S. Barrett, and Miss Annie Cora Evans.

Nov. 18, 1891, at the residence of Mr. F. Kinney, Liberty St., extended, Berkley, Va., Mr. James Brock and Mrs. Bettie Pritchard, both of said city, C. J. Jones, jr., officiating.

Nov. 25, at the residence of the bride's parents, Twelfth St., Berkley, Va., Mr. Joseph Pritchard and Miss Martha J. McBride—the former of Elizabeth City, N. C., the later of Norfolk Co., Va. C. J. Jones, jr., officiating.

Died.

Nov. 24, Blanch Nelly, infant daughter of Mr. and Mrs. J. Marden, Berkley, Va. Services were held at the residence of parents, East Berkley, Nov. 25, by the writer.

C. J. JONES, JR.

FOR SALE.

I have for sale a good building 40x28 feet, 2 stories high; with a store room 18x40 feet, 5 rooms and 2 halls, suitable for a dwelling. Out building, and garden paved in. Terms: \$250 cash; \$250 in six months. \$500 on long time.

Address:—
P. A. LONG,
ELON COLLEGE, N. C.

For Malaria, Liver Trouble, or Indigestion, use
BROWN'S IRON BITTER

An Untimely Death
An untimely death so often follows neglect of a slight cough or cold. If Taylor's Cherokee Remedy of Sweet Gum and Yulein is taken in time it will prevent an evil result. It cures coughs, colds and consumption.

People!

THAT BUY

GROCERIES

CAN'T DO

BETTER

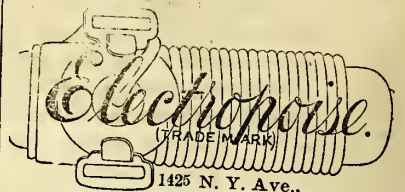
THAN TO BUY FROM

W. B. MANN & CO.,

RALEIGH, N. C.



IF YOUR BACK ACHES, Or you are all worn out, really good for nothing, it is general debility. Try **BROWN'S IRON BITTERS**. It will cure you, cleanse your liver, and give a good appetite.



OFFICE OF YORK ENTERPRISE
YORKVILLE, S. C., Aug. 14, '91
ATLANTIC ELECTROPOISE—Gentleman; For the past five years my wife has been a sufferer from dyspepsia. So completely did the disease make a wreck of her former self that life was almost despaired of. Her nervous system was a most, entirely destroyed, and the slightest noise would throw her into a nervous spasm, which would last for hours. Medical skill failed to bring any relief. Through the recommendation of an eminent divine we were induced to try the Electropoise. After a persistent use of the instrument, the effect has been wonderful. Her nervous system has been restored to its almost normal condition; her digestion is wonderfully improved; she is rapidly gaining in flesh; and, upon the whole, is making a rapid recovery, which speaks volumes for the wonderful curative powers of the Electropoise, as her case was considered hopeless. If any are skeptical on the subject, let them try the Electropoise, and its wonderful powers will quickly dispel all doubt.
Yours truly, W. M. PROP.

DONALD KENNEDY

Of Roxbury, Mass., Says:

Strange cases cured by my **Medical Discovery** come to me every day. Here is one of Paralysis—Blindness—and the Grip. Now how does my **Medical Discovery** cure all these? I don't know, unless it takes hold of the Hidden Poison that makes all Humors.

VIRGINIA CITY, NEVADA, Sept. 6th 1891.
Donald Kennedy—Dear Sir: I will state my case to you: About nine years ago I was paralyzed in my left side, and the best doctors gave me no relief for two years, and I was advised to try your **Discovery**, which did its duty, and in a few months I was restored to health. About four years ago I became blind in my left eye by a spotted catarrh. Last March I was taken with La Grippe, and was confined to my bed for three months. At the end of that time, as in the start, then it struck me that your **Discovery** was the thing for me; so I got a bottle, and before it was half gone I was able to go to my work in the mines. Now in regard to my eyes, as I lost my left eye, and about six months ago my right eye became affected with black spots over the sight as did the left eye—perhaps some twenty of them—but since I have been using your **Discovery** they all left my right eye but one; and, thank God, the bright light of heaven is once more making its appearance in my left eye. I am wonderfully astonished at it, and thank God and your **Medical Discovery**.
Yours truly, HANK WHITE.



ASTHMA—CURED
We will mail trial BOTTLE FREE
DR. TAFT GROS. M. CO. ROCHESTER, N.Y.

OPIMUM and Whiskey Habit cured at home with out pain. Book of particulars sent FREE.
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NATURE'S CURE FOR ASTHMA

FREE ON TRIAL.

The WONDERFUL KOLA PLANT (HIMALYA), discovered by African Explorers on the Congo River, West Africa, is NATURE'S SURE CURE FOR ASTHMA. No Pay until Cured, and Positive Cures Guaranteed. Importing Office, No. 1164 Broadway, New York. For Book and Large FREE Trial Case, sent by Mail, address, Central Office Kola Importing Co., No. 132 Vine Street, Cincinnati, Ohio. See New York World and Philadelphia Press, May 18 and 19, 1890; also Christian Observer and Medical Journal, April 9, 1890. The Christian Evangelist, May 30, 1890, says editorially: "The Kola Plant is a gift direct of God, to sufferers from Asthma, and His blessing will rest upon Stanley and associates, explorers of the Dark Continent. It is an unfailing cure for Asthma." Remember, No Pay Until Cured.